



*The hope of Health
wherin is contai-
ned a goodlie regimēt
of life: as medicine, good diet
and the goodlie vertues
of sonderie Herbes,
doen by Philip
Boore.*

*Imprinted at Lon-
don, by Iohn
Bryngton.*

*Mail, Anno salutis.
M. D. lxxii.*

Minx casta

Edw Nichol

Jan Jan. tactur & Gern
Luna pny.

Har-

William: Thomas:

W. B. Vetter

The contentes of the Chapiters in the firste Booke.

First a table to finde out the dominicall letter, Leape yeres: and what daie and monethe Easter daie shall fall on for 30. yeres to come.

Also a Calēder, whereby ye maie learne the signe and degree, that the Sunne is in, the rising and the setting thereof, the length of the daie and night throughtout the yere for ever.

Of the constitution and originall of mannes bodie. Chapter. i. Fol. i.

What thinges be requisite for him to knowe whiche would preserve his bodie in health.

Chapter. ii. Fol. ii.

Wherof mans bodie is compact. cha. i. fol. iiii.

Of the difference of partes in mannes bodie. Chapter. iiii. Fol. vi.

Of the offices, and powers and members in mannes bodie. Chapter. v. Fol. vii.

Of the diuersitie of humours in mannes bodie. Chapter. vi. Fol. x.

Of the complexions of mannes bodie. Chapter. vii. Fol. xii.

The contentes of the Chapiters in the second booke.

Why manne hath neede of nourishment. Chapter. i. Fol. xiii.

*.ii.

Of

The Table.

Of the commodities and discommodities of meates and drinckes. Chapter. ii. Fol. cxviii.

Of the diuersities of meates. Cha. 3. fol. cxii.

Of meates makynge good iuice. cha. 4. cxiii.

Of meates engendryng corrupte humours because they be of ill iuice. Chapt. v. Fol. cxv.

Of meates whiche are in a meane. Chapter. vi. Fol. cxviii.

Of a Gardaine. Chapt. vii. Fol. cxviii.

The names of suche herbes as maie be easelie gotten, and bee good to bee growyng in Gardynes, as well for foode, as for medicines. Chapter. viii. Fol. cxvi.

The vertues and temperamentes of suche herbes, as bee named in the former Chapter. Chapter. ix. Fol. cxviii.

Of herbes growyng without mannes labour, in sowynge or plantyng them. Cha. x. 43.

A declaracion of sicknes and healthe. Chapter. xi. Fol. cxliii.

What thing the Physicion ought to knowe before he attempt the cure of any disease. Chapter. xii. Fol. cxliii.

Of the vse and commodities of purgynge, and blood leetynge. Chapter. xiii. Fol. liii.

A table teachyng to knowe, in what signe the Moone is for euery. Fol. lxxi.

A figure by whiche you maie knowe, what is the golden number for euery. Fol. lxxii.

Philip Moore to the
gentill reader.

HHaue (gentill reader) sette
foorth this smalle treatice,
whiche I haue intituled the
hope of Health: because my chief intēt
in making thereof, was to exhort both
men and women (to preserue their heal-
thes) and to bestow soche labour in ma-
king of Gardaines, and in plantyng of
fundrie herbes, that their Gardaines
might be to them and theirs, in stede of
a poticaries shop: wherein thei maie find
soche medicines, as are prescribed to
theim by the Phisicion, without any
great cost, and to their singulare profite.
in this treatise you shall finde: Firste,
what thynges are necessari to be kno-
wen, for the preseruacion and maintei-
naunce

.iiij.

naunce of health. Secōdarily, what thinges are to be obserued, cōcernyng thyne ordinarie diete, in sundrie meates to auoide sicknes. Thirddie, thuse of a Gardē, and the natures of sundrie herbes. Fowerthlie, the declaracion of sickenes and the commodities of medicines. Last of all, you shall finde certain rules of Astronomy, wherof the most part are annexed vnto Phisicke: which simple labours of mine, if you will vouchsafe willingly to accept, you shal encourage me, to bestow greater paines, for thinstruction and cōmoditie of the good readers, as farre forth as my smal learning will extende. Thus fare you wel. Frō Halesworth in Suff. The first of Maie.

Anno salutis. M. D. lxiij.

¶ TO THE RIGHT VVOR-

shipfull sir Owen Hopton

knight: Phillip Dooze

wisheth eternall

felicitee.



When I consider with my self (right wor- shipfull sir) the great number of eternall benefites, whiche it hath pleased almighty God, of his infinite mercie and goodnes, to bestowe vpon all mankind: Although I am certainlie perswaded, that no man is able to thanke and praise hym, for the least of theim sufficientlie, yet I doe thinke neuerthelesse, that eche man hath cause to geue thanks to God, more for his helth then he hath for any other worldlie promotion or benefite: as riches, possessions, hono-, dignitie, and soche like. For without worldly wealth, a healthfull manne maie liue in that vocacion, wherin God hath called him, with pleasure and good companie; But to a man whiche is extreme

wealth with-
out health is
nothyng.

The Epistle

**Waine hathe
no pleasure,**

trewe sicke, riches be noysome, possessi-
ons superfluous, honour neglected, di-
gnitie despised, pleasures bee lothsome,
and companie is comberous, thereby al-
so strength and pleasure bee altred into
imbecillitie and weakenes. And lasse of
the liuelie ruddie colour and beautie of
the face, is conuerted into deadlie pale-
nesse, and defozmitie. Since therefore,
health is soche a pzeious iewel to mā-
kinde, that without it, all worldeie plea-
sures are painfull. I thinke it meete and
expedient for eche manne, that hath any
regarde to hymself, to learne the know-
lege of the constitucion of his bodie, and
to obserue a meane in his diet, and other
necessarie thinges concerning his health
that thereby he maie escape daungerous
diseases, and pzeferue his bodie longe in
good state, or at the least he maie signifie
to the Physicion a greate deale the bet-
ter, the occasion of his sicknes by due ob-
seruacions: so maie conueniente medici-
nes bee moche soner ministred, whereby
health will quicklie be recouered again.
In consideration wherof I am perswa-

ded
iudg
thin
and
cont
good
hind
an a
stru
and
seas
is da
pres
so lo
fer a
whi
sick
ny a
tes a
scien
was
hed
the
ned,
the
mig

Dedicatorie.

ded, that all menne that bee of good
iudgemente and vnderstandyng, dooe
thinke theim worthe of greate praise,
and of immortall praise, whiche haue by
continuall studie, longe traaille, and
good experience founde out and leste be-
hinde them to vs their posteritie, soche
an arte and science, as is hable to en-
strute a manne, not onelie to heale
and cure, a great number of greuous di-
seases (whereunto eche mannes bodie,
is dailie subiect.) But also it teacheth, to
preserue & kepe thesame bodie in health,
so long as the course of nature will suf-
fer a man to liue. These be the effectes,
whiche the moste excellent arte of Phi-
sicke, can certainlie performe, to as ma-
ny as wil diligently obserue the precep-
tes and doctrine thereof, whiche noble
science, as holie scripture doeth testifie,
was not a fonde inuencion of coueteous
heddes for lucre sake, but is certainlie
the necessarie gift of God, by hym ordai-
ned, and sente among mortall menne, to
the ende that by the helpe thereof, they
might the longer sustaine, and preserue
their

Donū dei.



The Epistle

their fraile bodie in health, pzeuenting
sickenes that would ensue, and curyng
that whiche is pzeente, whiche thinges
are euidentlie declared, in diuerse places
of the Bible, but mosse plainlie in the .38.
chapiter of Ecclesiast. where it is writtē
after this sorte. Affice medicum suis ho-
noribus & premijs, vt necessitate vrgen-
te eo vti possis nam cum creauit domi-
nus. Est enim a supremo medicina, & a re-
ge stipendium accipiet. Dñs ex terra cō-
didit medicamenta, & prudens homo nō
contemnit ea, cede locum medico, domi-
nus enim illum creauit. **What is to saie,**
giue vnto the Physicion due honour and
rewards, that thou maieſt haue his help
in time of nede, for the Lozde hath ordai-
ned him. Trulie Physick is of the highest
and it shall receiue a stipēde of the king.
The Lozde hath made medicines on the
yeath: and a wise man will not contēne
them. Geue place vnto the Physicion, for
the lozde hath ordained him. By whiche
wordes it is euident, that Physike is or-
dained of God, for the profite and com-
moditie of all mākind, whiche although
per-

The greatest
Minister of
God among
men, next the
peuine, is the
Physicion.

Dedicatorie.

perchaunce it hath been, and is abused,
ought neuer the moze to bee hated or dis-
pised. For, there is no science nor know-
legc in the worlde, so perfecte and good,
but that it hath been of euill persones a-
bused: As it is euident, the holie scriptu-
res beeyng Gods eternall veritie, haue
sondye tymes heretofore, been abused of
many sortes of detestable heretiques, as
of Arrians, Anabaptistes, and the dam-
nable, vile, Romishe Papisles, the Dar-
bellites, the Garnarites, the Bonerites
&c. which wylth & wylteth the scriptu-
res, to their erronious and Devilishe o-
pinions, deceiuyng the ignoraunte peo-
ple, & bzinging them to utter distruccio.

A secte called
the Boneri-
tes, or Kno-
bites.

In so moche therefore as Whisike is so
highlie commended to vs in his holie
scripture, as a speciall gifte of God, and
also it is knowen to be, by daielie expe-
rience, mozte commodious, profitable,
and necessarie for all kinde of persones,
beyng indued with vnderstandyng, not
beyng ignorant al together in soch pre-
ceptes thereof, as doe necessarily pertain
to the preseruacio of his health. So that
eche

The Epistle

each man should so farre forth the beholde
his owne bodie, that he might by diligent
obseruacion, knowe when he were in
health, and what diet he ought chieflie
to obserue, for to preserve thesame in
health and good state, whiche thyng if it
were well obserued, would redounde
moste certainly, to the greate commodi-
tie of an infinite number of people, de-
fendyng them from diuers paines and
diseases, into the whiche, many thou-
rowe their owne ignoraunce and negli-
gence, dooe often tymes fall. And there-
fore, I thought it verie good, to wishe
all menne, to seeke the knowledge of
soche thynges, as concerne health. For
whiche cause (right worshipful sir) I haue
endeuoured my self, (as moche as in me
lieth) to declare and comprehend in this
small treatise, soche rules of Physicke as
are profitable to bee known and obser-
ued, of all soche as bee desirous to pre-
serve their bodies in health. Not arro-
gantlie presumyng hereby, to enstrude
the learned and skilfull: but beyng mo-
ued with good will and naturall affec-
tion,

Dedicatorie.

tion, to the readers hereof, according to
my simple knowledge, I purpose by this
my smalle traualle, to declare vnto the
willing minded, good rules of Physike,
wherein the hope of health doe consist. ^{Hope of}
And also to prescribe vnto them, the vse ^{Health.}
and commodities of a good Gardaine,
with the names, natures, and vertues of
diuers herbes, whiche are very requisite
for meates and medicines. Being part-
lie prouoked therunto, by that whiche I
haue perceiued in your owne self, that
neither good will hath been waiting, nor
coste spared, to make a pleasant ground,
furnished with many holosome and swete
herbes and flowers, as at this presente
tyme appereth, at your auncient Mansion
called Cockfeld halle, whiche example I
would wishe many getlemē should imi-
tate. But chiefly again I was moued, to
write somewhat of a gardein and herbes,
because the greatest part of curing of di-
seases by medicines, doeth consist in her-
bes, whiche the vulgare people are so igno-
rant in, that they neither knowe them,
nor yet doe endeuoure thein selues to
haue

The Epistle

haue any store of them in their Gardaines, whiche is greatlie to their discomfortie. Truly these causes moued me after that I had declared, what thynges were mete to be knowen and obserued, for preseruaciō of health, to speake somewhat of the commodities of a Gardain, that is well furnished with sundrie herbes: declaring also the names, natures, and vertues, of soche herbes as be moste common in this region of Englande, to the intente I might prouoke the common people, to haue herbes in better estimation, and to learne to knowe them, to plant them, and sowe them in their gardaines, cherishing them as thynges, whereby they maye obtaine remeadie of painfull diseases, by the counsaill of a discrete Physicion, without any great coste or trauail. To this ende I haue declared vnto your worship, my purpose and intent, in publishing this small treatise, whiche I dooe dedicate vnto you, as an assured token of my duetie, & good harte towarde your worship, being thereto prouoked, by the singulare benefites, received

Dedicatorie.

reliued at your hādes. For whiche bene-
fites (accoꝝdyng to my habilitie) in steede
of a recompence, I signifie vnto your wor-
ship, by this simple gifte, that I am not
vnmindfull of my duetie. And herefoze I
desire you (right worshipfull sir) to ac-
cepte this my simple trauaile, beyng the
fruites of that small talent, whiche God
hath vouchesaue to lende me, in good
parte. Thus wishyng vnto your wor-
ship, and to my good Ladie your bedfel-
lowe, long continuance of perfecte
health, with increase of moche

worship: I commit you to
the tuition of the al-

mightie God,

whose

hande alwaies

preseetue you and yours.

A M E N.

Your maisterships most
humble to commande.

Phillip More.

Amantissimo suo amico Philippo Mooro, Guilhelmus Bullenus. S.P.D.

Propter singularem erga te amorem meum [mi Phylippe] librum tuum notis quibusdā marginalibus adornaui, tum vt mutua amicitia nostra stabiliretur, tū vt īspectoribus omnibus certa speretur salus. Neq; arroganter, hoc a me scriptū esse existimes velim, vt opusculo tuo colores adderem, sed vt celerī festinationi tuæ opitularer.

Valcto.

W. Bullein ones
again to. p. 99.

Deus effudit in totum genus mortalium,
Many medicens, dere frende p. 99.
Artem medendi doloribus. For the sicke and the soze,
Herbas salubres. Who so doeth them dispise,
Benombzed among the fooles, & abiectes frō the wise
Thy hope of Health, haue many goodly rules in stoze
Farewell gentle frende, God be pꝛaised therefore.

A Table for .xxx. yeres to come.

The yeres of our Lorde God.	Letter Dominicall.	Leape yeres.	Easter daye.	Marche or apyll.	The yeres of our Lorde God.	Letter Dominicall.	Leape yeres.	Easter daye.	Marche or apyll.
1564	a		2	A	1579	d		19	A
1565	g		22	A	1580	b		3	A
1566	f		14	A	1581	a		26	M
1567	e		30	M	1582	g		5	A
1568	c	D	18	A	1583	f		31	M
1569	b		10	A	1584	d	E	19	A
1570	a		24	M	1585	c		11	A
1571	g		15	A	1586	b		3	A
1572	e	f	6	A	1587	a		16	A
1573	d		22	M	1588	f	g	7	A
1574	c		11	A	1589	e		30	M
1575	b		3	A	1590	d		19	A
1576	g	a	22	A	1591	c		4	A
1577	f		7	A	1592	a	b	26	M
1578	e		30	M	1593	g		15	A

In this table above, what yere of the Lorde God, you doe chose within witten, you shall straight finde in the seconde rowe toward the left hande the Dominicall letter seruyng for that yere, the third rowe sheweth the leape yeres. The fowerth rowe the nomber of the daie that Easter daie falleth on, and the fift rowe the name of the Monethe that Easter daie falleth in: Note that the letter A, standeth for Apyll, and the letter M. for Marche.

The signe and degree
that the Sunne is in.
The rising of the sun.
The setting of y sun.
The length of the daie.
The length of night.

21	1. 8	57 3	7. 52	10. 8
22	2	18	54	6
23	1	19	55	4
24	8. 7	4	59	8
25	19	8	8	16
26	17	3	3	17
27	16	4	6	14
28	15	5	9	11
29	13	7	11	49
30	12	8	14	46
1	11	9	17	43
2	10	11	20	40
3	43	12	23	37
4	46	14	26	34
5	44	16	29	31
6	43	17	31	28
7	41	19	35	25
8	40	20	38	22
9	38	22	42	18
10	37	23	45	15
11	35	25	48	12
12	33	27	52	8
13	31	29	55	5
14	30	30	59	1
15	28	32	9	
16	26	34	6	14
17	25	35	9	11
18	23	37	13	47
19	21	39	17	43
20	19	41	20	40
21	17	43	24	46

The nōber of dayes.

The Prime.

The Dominical letter.

Januari hath
xxxi. dayes.

i.	1	a
ii.	2	b
iii.	3	c
iiii.	4	d
v.	5	e
vi.	6	f
vii.	7	g
viii.	8	a
ix.	9	b
x.	10	c
xi.	11	d
xii.	12	e
xiii.	13	f
xiiii.	14	g
xv.	15	a
xvi.	16	b
xvii.	17	c
xviii.	18	d
xix.	19	e
xx.	20	f
xxi.	21	g
xxii.	22	a
xxiii.	23	b
xxiiii.	24	c
xxv.	25	d
xxvi.	26	e
xxvii.	27	f
xxviii.	28	g
xxix.	29	a
xxx.	30	b
xxxi.	31	c

After peccs day

Epiphanye.

Illary.

Comme. 10 mli.

The signe and degree that the Sunne is in.	The rising of the sun	The Sunne setting.	The length of daye.	The length of night.	The nōber of dayes.	The Dynne.	The Dominical letter	Febzua. hath xxviii. dayes.
22	15.7	45.4	28.9	31.14	i.		d	
23	13	47	31	29	ii.	11	e	Our. of 20. daye
24	11	49	35	25	iii.	19	f	
25	10	50	39	21	iiii.	8	g	
26	8	52	43	17	v.		a	
27	6	54	47	13	vi.	16	b	
28	4	56	50	10	vii.	5	c	
29	2	58	54	6	viii.		d	
X	7.6	5	58	2	ix.	13	e	
1	18	2	10	13	x.	2	f	
2	16	4	6	14	xi.		g	
3	14	6	10	10	xii.	10	a	
4	12	8	14	46	xiii.	18	b	
5	10	10	18	42	xiiii.	7	c	Valentine.
6	48	12	22	38	xv.		d	
7	46	14	26	34	xvi.	15	e	
8	44	16	30	30	xvii.	4	f	
9	42	18	34	26	xviii.		g	
10	40	20	38	22	xix.	12	a	
11	38	22	42	18	xx.	1	b	
12	36	24	46	14	xxi.		c	
13	14	26	50	10	xxii.	9	d	S. Peter.
14	32	28	54	6	xxiii.		e	1. fast.
15	30	30	58	2	xxiiii.	17	f	S. Walye.
16	28	32	62	12	xxv.	6	g	
17	26	34	66	14	xxvi.		a	
18	24	36	70	10	xxvii.	14	b	
19	22	38	74	46	xxviii.		c	

The signe and degre
that the Sunne is in.
The rising of the sun.
The setting of y sun.
The length of daye.
The length of night.

10	10 6	40 5	18 11	42 11
11	18	42	22	38
12	16	44	26	34
13	14	46	30	30
14	12	68	34	26
15	10	50	38	22
16	8	52	42	18
17	6	54	46	14
18	4	56	50	10
19	2	58	54	6
20	6 5	6	58	2
1	53	2	12	11
2	56	4	6	54
3	54	6	10	50
4	52	8	14	45
5	50	10	18	41
6	48	12	22	38
7	46	14	26	34
8	44	16	30	30
9	42	18	34	26
10	40	20	38	22
11	38	22	42	18
12	36	24	46	14
13	34	26	50	10
14	32	28	54	6
15	30	30	58	2
16	28	32	12	11
17	26	34	6	54
18	24	36	10	50
19	22	38	14	45
20	20	40	18	41

The nōber of dayes.
The Wynde.
The Dominical letter

1	3	D
2		E
3	11	F
4		G
5	19	A
6	8	B
7		C
8	16	D
9	5	E
10		F
11	13	G
12	2	A
13		B
14	10	C
15		D
16	18	E
17	7	F
18		G
19	25	A
20	4	B
21		C
22	12	D
23	1	E
24		F
25	9	G
26		A
27	17	B
28	6	C
29		D
30	14	E
31	3	F

Marche hath
xxxi. dayes.

Dauid.

*Jo
be*

Gregory.

Benet.

Fast.
Ann. of Mary

The signe and degree
that the Sunne is in.
The rising of the Sun
The setting of the Sun
The length of daye.
The length of night.

21	18. 5	42 6	21. 13	39 10
22	16	44	25	35
23	14	46	28	32
24	12	48	31	33
25	10	50	35	34
26	8	52	40	20
27	6	54	44	16
28	4	56	48	12
29	3	57	51	9
30	2	58	55	5
1	5:4	57.	59	1
2	58	3	14	9
3	56	4	6	54
4	54	6	10	50
5	52	8	14	46
6	50	10	18	42
7	49	11	21	39
8	47	13	25	35
9	45	15	28	32
10	43	17	31	28
11	41	19	36	24
12	39	21	39	21
13	37	23	43	7
14	35	25	46	14
15	33	27	50	10
16	31	29	53	7
17	30	30	56	4
18	29	31	55	8
19	27	33	3	57
20	25	35	6	54

The nōber of dayes.

The prime.

The dominical letter

April hath
xxx. dayes.

i.	11	a	Ambrose.
ii.	19	b	
iii.	8	c	
iiii.	16	d	
v.	5	e	
vi.	13	f	
vii.	2	g	
viii.	10	a	
ix.	18	b	
x.	7	c	
xi.	15	d	S. George.
xii.	4	e	
xiii.	12	f	
xiiii.	1	g	
xv.	9	a	
xvi.	17	b	
xvii.	6	c	
xviii.	14	d	
xix.	3	e	
xx.	11	f	S. Marke.
xxi.	19	g	
xxii.	8	a	
xxiii.	16	b	
xxiiii.	5	c	
xxv.	13	d	
xxvi.	2	e	
xxvii.	10	f	
xxviii.	18	g	
xxix.	7	a	

The signe and degree
that the Sunne is in.
The rising of the Sunne
The Sunne setting.
The length of the day.
The length of night.

20	23.4	37.7	10.15	50.8
21	22	38	19	47
22	20	40	16	44
23	19	41	19	41
24	18	42	12	38
25	17	43	25	35
26	15	45	28	32
27	14	46	31	29
28	12	48	34	26
29	11	49	37	23
II	9	51	40	20
1	8	52	43	18
2	7	53	45	15
3	5	55	48	12
4	4	56	50	10
5	3	57	53	7
6	2	59	55	5
7	4.3	8	58	2
8	59	1	56	2.7
9	58	3	3	58
10	57	3	4	55
11	56	4	6	54
12	55	5	8	52
13	54	6	10	50
14	53	7	12	48
15	52	8	14	46
16	51	9	15	45
17	51	9	17	43
18	50	10	19	41
19	49	10	20	40
19	49	11	21	39

The number of daies.

The Dyne.

The Domical letter

Maye hath
xxxi. dayes.

i.	18	b
ii.	19	c
iii.	20	d
iiii.	21	e
v.	22	f
vi.	23	g
vii.	24	a
viii.	25	b
ix.	26	c
x.	27	d
xi.	28	e
xii.	29	f
xiii.	30	g
xiiii.	31	a
xv.	1	b
xvi.	2	c
xvii.	3	d
xviii.	4	e
xix.	5	f
xx.	6	g
xxi.	7	a
xxii.	8	b
xxiii.	9	c
xxiiii.	10	d
xxv.	11	e
xxvi.	12	f
xxvii.	13	g
xxviii.	14	a
xxix.	15	b
xxx.	16	c
xxxi.	17	d

Philip & Jacob

Inuen. Crucis.

S. Iohn. ante,

S. Dunstone.

The signe and degree
that the Sunne is in.

10
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

The signe and degree
that the Sunne is in
The rising of the sun
The setting of the sun
The length of daye
The length of night.

10	49.3	11. 8	22.16	32. 7
21	48	12	23	37
22	47	13	24	36
23	47	13	25	35
24	47	13	26	34
25	46	14	27	33
26	46	14	28	32
27	46	14	28	32
28	45	15	29	31
29	45	15	29	31
30	45	15	30	30
31	45	15	30	30
1	45	15	30	30
2	45	15	29	31
3	45	15	29	31
4	46	14	29	31
5	46	14	29	31
6	45	14	29	31
7	47	13	28	32
8	47	13	28	32
9	47	13	27	33
10	48	12	26	34
11	49	11	25	35
12	49	11	24	36
13	50	10	23	37
14	51	9	22	38
15	51	9	21	39
16	52	8	19	41
17	53	7	18	44

The nōber of Dayes.
The Pointe.
The Domitricall letter

i	19	a
ii	8	b
iii	16	c
iiii	5	d
v	13	e
vi	2	f
vii	10	g
viii	18	h
ix	7	i
x	15	j
xi	4	k
xii	12	l
xiii	1	m
xiiii	9	n
xv	17	o
xvi	6	p
xvii	14	q
xviii	3	r
xix	11	s
xx	20	t

June hath
xxx. dayes.

S. Barnaby.

S. albon.

U. fast.

S. Iohn Baptist.

U. fast.

Went & Waile

The signe and degree that the Sonne is in.	The rising of the sun.	The setting of the sun.	The length of daye.	The length of night.
18	143	6. 8	14 16	46 7
19	55	5	13	47
20	16	4	11	49
21	57	3	9	51
22	58	2	7	53
23	58	2	5	55
24	59	1	3	57
25	4	8. 7	8	59
26	1	59	15	8
27	1	57	16	4
28	4	56	14	6
29	5	55	12	9
30	7	53	49	11
1	8	52	46	14
2	9	51	44	16
3	11	49	41	19
4	12	48	38	22
5	14	46	35	25
6	15	45	32	28
7	17	42	30	30
8	18	41	27	33
9	20	40	24	36
10	22	38	20	40
11	23	37	17	43
12	25	35	14	46
13	27	33	11	49
14	29	31	8	52
15	30	30	4	56
16	31	29	1	59
17	32	28	14	9
18	34	26	55	5

The nōbr of dayes.	The Dyne.	The Dominical letter.	July hath xxxi. daies.
i.	19	a	Willelm. Mar?
ii.	8	b	
iii.	16	c	
iv.	5	d	
v.	13	e	
vi.	2	f	
vii.	10	g	
viii.	18	a	
ix.	7	b	
x.	15	c	
xi.	4	d	Margaree.
xii.	12	e	
xiii.	1	f	
xiiii.	9	g	
xv.	17	a	
xvi.	6	b	
xvii.	14	c	
xviii.	3	d	
xix.	11	e	
xx.	19	f	
xxi.	8	g	S. James. Anne.
xxii.	16	a	
xxiii.	5	b	
xxiiii.	13	c	
xxv.	2	d	
xxvi.	10	e	
xxvii.	18	f	
xxviii.	7	g	
xxix.	15	a	
xxx.	4	b	

The signe and degree that the Sonne is in.
17
18
19
20
21
22
23
24
25
26
27
28
29
30
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16

The signe and degree that the Sunne is in.	The rising of the Sun	The Sunne setting.	The length of the day.	The length of the night.	The number of dayes.	The Prime.	The Dominical letter.	
17	16 4	24 7	11 14	9, 9	i.	8	c	S. Peter.
18	17	23	48	12	ii.	16	d	
19	19	21	44	16	iii.	5	e	
20	42	18	41	19	iiii.	19	f	
21	41	17	37	23	v.	13	g	
22	41	15	34	16	vi.	2	a	
23	47	13	30	30	vii.	12	b	
24	49	11	26	34	viii.	10	c	
25	50	10	23	37	ix.	18	d	
26	51	8	19	41	x.	7	e	S. Laurence.
27	54	6	16	46	xi.	17	f	
28	55	4	12	48	xii.	7	g	
29	58	3	8	52	xiii.	15	a	
30	5	7.6	4	56	xiiii.	4	b	
1	3	18	15	20	xv.	13	c	
2	4	16	11	5	xvi.	1	d	
3	6	14	13	7	xvii.	11	e	
4	8	12	49	18	xviii.	1	f	
5	10	10	46	14	xix.	9	g	
6	12	48	42	18	xx.	17	a	
7	14	46	38	22	xxi.	6	b	
8	16	44	34	26	xxii.	14	c	
9	18	42	30	30	xxiii.	3	d	S. Ias.
10	20	40	26	14	xxiiii.	13	e	Bartholomeu.
11	22	38	22	38	xxv.	1	f	
12	24	36	18	42	xxvi.	11	g	
13	26	34	14	46	xxvii.	19	a	
14	27	33	11	49	xxviii.	8	b	
15	28	32	7	53	xxix.	18	c	Decol. Johānis
16	30	30	3	57	xxx.	6	d	
17	32	28	11	61	xxxi.	16	e	

The signe and degree
that the Sunne is in.
The rising of the Sunne.
The Sunne setting.
The length of day.
The length of night.

17	34	28	34	11	6	11
18	36	24	30	19		
19	38	22	46	14		
20	40	20	43	17		
21	42	18	38	21		
22	44	16	34	26		
23	46	14	30	30		
24	48	12	26	34		
25	50	10	23	37		
26	52	8	18	42		
27	54	6	15	45		
28	56	4	11	49		
29	58	2	6	54		
30	60	6.5	2	58		
1	2	18	31	13		
2	4	54	54	6		
3	6	54	50	10		
4	8	52	46	14		
5	10	50	43	17		
6	12	48	38	22		
7	14	46	34	26		
8	16	44	30	30		
9	18	42	26	34		
10	20	40	23	37		
11	22	38	18	42		
12	24	36	14	46		
13	26	34	10	50		
14	28	32	6	54		
15	30	30	3	57		
16	32	28	10	61		

The nōber of daies.

The Moone.

The dominical letter

Septeb. hath
xxx. daies.

i.	16	e
ii.	5	a
iii.	13	b
iv.	2	c
v.	10	d
vi.	18	e
vii.	7	a
viii.	15	b
ix.	4	c
x.	12	d
xi.	1	e
xii.	9	a
xiii.	17	b
xiiii.	6	c
xv.	14	d
xvi.	3	e
xvii.	11	a
xviii.	19	b
xix.	8	c
xx.	16	d
xxi.	5	e
xxii.	13	a
xxiii.	2	b
xxiiii.	10	c
xxv.	18	d
xxvi.	7	e
xxvii.	15	a
xxviii.	4	b
xxix.	12	c
xxx.	1	d

Natal. Maria

Exalta. crucis.

Trin. S. Mattheus.

S. Michael.

The signe and degree
that the Sunne is in.

17	34	28	34	11	6	11
18	36	24	30	19		
19	38	22	46	14		
20	40	20	43	17		
21	42	18	38	21		
22	44	16	34	26		
23	46	14	30	30		
24	48	12	26	34		
25	50	10	23	37		
26	52	8	18	42		
27	54	6	15	45		
28	56	4	11	49		
29	58	2	6	54		
30	60	6.5	2	58		
1	2	18	31	13		
2	4	54	54	6		
3	6	54	50	10		
4	8	52	46	14		
5	10	50	43	17		
6	12	48	38	22		
7	14	46	34	26		
8	16	44	30	30		
9	18	42	26	34		
10	20	40	23	37		
11	22	38	18	42		
12	24	36	14	46		
13	26	34	10	50		
14	28	32	6	54		
15	30	30	3	57		
16	32	28	10	61		

The signe and degree
that the Sunne is in.
The rising of the Sun.
The setting of the Sun.
The length of day.
The length of night.

17	14. 6	26. 5	55. 10	5. 13
18	36	24	51	9
19	38	22	47	13
20	40	20	43	7
21	41	18	39	21
22	44	16	35	25
23	46	14	31	29
24	48	12	27	33
25	50	10	23	37
26	52	8	19	41
27	54	6	15	45
28	56	4	11	49
29	58	2	7	53
III	7	5. 4	3	59
1	2	18	9.	1. 4
2	4	16	15	4
3	6	14	21	8
4	8	12	27	12
5	10	10	33	16
6	12	8	39	20
7	14	6	45	24
8	16	4	51	28
9	18	2	57	32
10	20	0	0	36
11	22	30	6	40
12	24	28	12	44
13	26	26	18	48
14	28	24	24	52
15	30	22	30	56
16	32	20	36	0
17	34	18	42	4
18	36	16	48	8
19	38	14	54	12
20	40	12	60	16
21	42	10	66	20
22	44	8	72	24
23	46	6	78	28
24	48	4	84	32
25	50	2	90	36
26	52	0	96	40
27	54	30	0	44
28	56	28	6	48
29	58	26	12	52
30	60	24	18	56
31	62	22	24	0

The nōber of dayes.
The name.
The Domonical letter.

1	16	A
2	5	B
3	13	C
4	2	D
5		E
6	10	F
7		G
8	18	A
9	7	B
10		C
11	25	D
12	4	E
13		F
14	12	G
15		A
16	20	B
17	9	C
18		D
19	17	E
20	6	F
21		G
22	14	A
23	3	B
24		C
25	11	D
26	19	E
27		F
28	8	G
29		A
30	16	B
31	5	C

Octobe. hath
xxxi. daies.

S. Dionise.

S. Edward.

S. Audye.
Saint Luke.

¶ Pas.
Simon & Jude

¶ Pas.

The signe and degree
that the Sunne is in.
The rising of the Sun
The Sunne setting.
The length of the daie.
The length of night.

18	33 7	27 4	8	15
19	35	25	13	7
20	37	23	49	11
21	38	22	46	14
22	40	20	43	17
23	42	18	39	21
24	43	17	36	24
25	45	15	33	27
26	46	14	30	30
27	48	12	27	33
28	49	11	24	36
29	51	9	21	39
30	52	8	18	42
1	53	7	15	45
2	55	5	12	48
3	56	4	10	50
4	57	3	7	53
5	59	1	4	56
6	58	4	2	58
7	1	59	7	16
8	2	58	57	3
9	3	57	55	5
10	4	56	53	7
11	5	55	51	9
12	6	54	49	11
13	7	53	47	13
14	8	52	45	15
15	9	51	43	17
16	10	50	41	18
17	11	49	40	20

The nōber of daies.

The Wynde.

The Dominical letter

Pouēb. hath
xxx. dayes.

i.		d
ii.	13	e
iii.	2	f
iiii.		g
v.	10	a
vi.		b
vii.	8	c
viii.	7	d
ix.		e
x.	15	f
xi.	4	g
xii.		a
xiii.	12	b
xiiii.	1	c
xv.		d
xvi.	9	e
xvii.		f
xviii.	17	g
xix.	6	a
xx.		b
xxi.	14	c
xxii.	3	d
xxiii.		e
xxiiii.	11	f
xxv.	10	g
xxvi.		a
xxvii.	8	b
xxviii.		c
xxix.	16	d
xxx.	5	e

All Saints.

S. Leonard.

S. Edmond.

S. Katherine.

C. fast.
S. Andrew.

The signe and degree
that the Sunne is in.

18
19
20
21
22
23
24
25
26
27
28
29
30
1
2
3
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18

Decē. hat.
xxi. dayes.

The signe and degree
that the Sunne is in.
The rising of the sun
The Sunne setting.
The length of daye.
The length of night.

The number of daies.
The Prime.
The Dominical letter

18	11.8	49	39	21.10
19	12	48	38	22
20	13	47	36	24
21	13	47	35	25
22	14	46	34	26
23	14	45	33	27
24	14	46	32	28
25	15	45	31	29
26	15	45	30	30
27	15	45	30	30
28	15	45	10	30
29	15	54	30	30
30	15	54	30	30
1	15	45	31	29
2	15	45	31	28
3	15	45	31	27
4	14	46	33	26
5	14	46	31	26
6	14	46	35	26
7	13	47	36	24
8	13	47	37	23
9	12	48	38	22
10	12	49	39	21
11	11	49	41	19
12	10	50	41	19
13	9	51	42	18
14	8	52	44	16
15	7	53	45	14
16	6	54	48	12
17	5	55	48	12
18	4	56	50	10

i.		f	
ii.	13	g	
iii.	2	a	
iiii.	10	b	
v.		c	
vi.		d	S. Nicholas.
vii.	18	e	
viii.	7	f	Concep. Mary.
ix.		g	
x.	15	a	
xi.	4	b	
xii.		c	
xiii.	12	d	S. Lucy.
xiiii.	1	e	
xv.		f	
xvi.	9	g	
xvii.		a	
xviii.	17	b	
xix.	6	c	
xx.		d	¶ Fast.
xxi.	14	e	S. Thomas.
xxii.	3	f	
xxiii.		g	
xxiiii.	12	a	¶ Fast.
xxv.	19	b	Christmas day
xxvi.		c	S. Steven.
xxvii.	8	d	S. Iohn.
xxviii.		e	Childermas.
xxix.	16	f	
xxx.	5	g	
xxxi.	11	a	

A declaracion

In this former Kalender, what daie of any monethe you doe chose, you shall straight finde in the first rowe toward the lefte hande, in what signe, and in what degree the Sonne is in. In the seconde rowe you shall finde what howler, and what minute the Sonne setteth. In the folwerth row is declared the lengthe of the daie, betwene Sonne and Sonne, in howers and minutes. In the fiste rowe is set forth the length of the night, from Sonne sette, to Sonne rise. In the sirte rowe is the noumber of daies of the moneth. And in the seventh rowe is the golden noumber. Laste of all is the dominicall letter, and the saintes daies. As for example. If you looke the seconde daie of Aprill, straighte you shal finde in the first rowe, that the Sonne is in the.22.degree of Artes. The Sonne riseth.16. minutes after.5. of the clocke, and setteth.44. minutes after.6. of the clocke, the daie is.13. howers and.35. minutes in lengthe: and the night is.10. howers and.35. minutes long, and so maie you finde in like sorte for any daie, throughtout the whole yere.

Note, when I speake of minutes, that there bee in an howler.60. minutes; and so.45. minutes

of this Almanack.

minutes bee thzee quarters of an hower, and. 30.
minutes bee halfe an hower, and. 15. make a
quarter of an hower. So that when I said be-
fore, y the second day of Aprill, the Sonne ri-
seth. 15. minutes after. 5. of the clocke, I meane
it riseth one quarter of an hower and a minute
after. 5. And so vnderstande likewise of all mi-
nutes. Note, that there bee. 12. signes in the
Zodiacke of the heauens, and euery signe is
deuided into. 30. degrees: so that a degree is the
30. parte of a signe.

The names and Charectes of the. 12. signes
are these ♈ Aries, ♉ Taurus, ♊ Gemini, ♋
Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio
♐ Sagittarius, ♑ Capricornus, ♒ Aquarius,
♓ Pisces. These thynges I haue thought good
to be added in the ende of the Kalender, for the
better instruccion of them that bee ignoraunt,
lesse if thei should doubt in any parte of it, thei
were not able of theim selues, to finde out the
knowledge thereof. I was fullie determined,
when I began this small treatise, to haue ad-
ded vnto it, diuerse necessarie rules of Astro-
nomie, concernyng the motions of the heaues,
and of the planettes, and certayne fixed starres
that thereby men that traualle, either by lande

oz by sea, might knowe the partes of y^e heavens
and iudge certainlie the true hower of all sea-
sons, as well by night as by daie. But because
I did consider, that these thynges did nothyng
appertaine vnto these matters, y^e I haue made
mencion of in the p^remisses. And also because
conuenient leisure was wanting, I thought it
better to differre myne endeuo^r at this p^resent
entending God willyng, to publishe it with o-
ther necessary p^rceptes of like sort, p^rerteining
to Cosmographie, and the Mathematicall scie-
ces, as sone as cōuenient tyme shalbe ministe-
red vnto me: if so bee I maie perceiue this my
simple labour to be thanckfullie accepted.

Certaine fautes esca-
ped in printyng.

Fol. iiii. rede, so^r humans, humars.

Fol. iii. rede, so^r statens, non statens.

Fol. v. rede, so^r partes primi, primæ partes.

Fol. vi. rede, so^r similari, simulares.

Fol. viij. rede, so^r twoo maner, fīue maner. &c.

Fol. ix. rede, so^r Sanguinis sanguis.

Fol. xxiij. rede, so^r lac capud, lac capite.

Fol. xxxij. rede, so^r fecile, facile.

The firste booke teacheth diuers
preceptes, verie necessarie
to be knowen, of soche as are
studious to preserve the
bodie in health.

The .i. Chapter.

Of the constitution and ori-
ginall of mannes bodie.



Moses the moste faithfull
seruaunt of the high God,
beeyng enspired with the
holy ghost, and writing of
the beginning of the world
doeth euidentlie declare in the booke,
whiche is called Genesis. That almighty
God by his omnipotencie (after that
he had made all other liuyng creatures
in the world) he created Adam and Eue
our first parentes, blesyng them and sai-
yng, encrease, and multiplie, and reple-
nishe the yearth: whiche blesyng (al-
though after it, thzough their transgres-
sion, thei were dzyen out of the plea-
saunt Paradise, and cast forth into this
vale of miserie, the yearth, them selues,

Genesis. i.

A. j.

and

The hope

*Generatio vnius
est corruptio al-
terius. Aristo. de
generatione.*

*Deus bene vidit
presentia &
futura.*

and their posteritee, being cursed for their offence) yet it tooke soche effecte that all mankinde, whiche haue been since that tyme, vntill this date, haue pꝛoceded of them and their posteritee, beyng ingendꝛed by the coniunction of their parētes. Soche was the wonderfull pꝛouidence of God omnipotent, from the beginning that all liuing creatures, should containe in them selues soche seede, as doeth suffice to engender their like in their kinde, that thereby the frailtee and mortalitee of eche kinde of liuyng creates, might by succession bee pꝛeserued from vtter decaye, and remain from age to age: continually increasing by many hundred yeeres, to the settynge fozthe of Goddes glorie, whiche thyng as dooeth plainlie appere in euery kind of creature: so it maie sufficiently and mooste manifestly be perceiued, by considerynge the state of mankind. Whose life, although foz the mooste part after Noes flood, it hath not exceeded an hundred yeares in one particular man, yet none can denie but at this day,

being

being aboue fure thousande yeares fro
 the beginning of the worlde) the num
 ber of men is so infinite increased of the
 two former persones our first parents,
 that they be as the sande of the sea, as
 the starres of the heauen, innumerable.
 The body therfore of eche manynode,
 (the twoo former persones onely excep
 ted) is ingedged of the seed of his parētes
 in his mothers wombe eche parte of the
 body, being their fourmed and fashioned
 by diuine nature, receiuing no nourish
 ment of blood untill y full time of birth.
 But after that the infant is bozne into
 the worlde, as long as it is tender and
 weake, it is fedde and nourished with
 milke, and when strengthe is increased
 their meates are ministred to it of sondry
 substance, & harder of digestion. Wher
 in if a due order and moderate measures
 be kept, and certain other necessary cir
 cumstances obserued, which both tra
 son and arte prescribe as shalbe here
 after declared, then the bodie continueth
 alwayes vnto the last age in safetie, and

The cause of
 generation af
 ter the Diuini
 ties and Philo
 sophies.

Lactis alimentum
 maxime familias
 re est corporibus
 puerorum.
 Aristo. de cono
 micorum.

The hope

*Gale. de vfu
artium, lib. vi.*

health, moreover eche member kepeth
his naturall estate, and is both able and
readie to doe soche functions and busines
as nature hath ordained them to doe. As
the stomack to haue a good appetite, and
to digest and alter meates well; the ly-
uer to engender good bloud; the kidnies
to seporate vyne from the bloud; & soche
like, excepting alwayes some externall
and violent outward cause, whiche may
hinder their operation, as a wynde, a fal,
or soche like, of whiche I entende not to
speake further in this place.

¶ The .ii. Chapter.

¶ What thinges be requisite for him to
knowe whiche would kepe his
body in health.

The preservatiō of health doeth
chiefly consist in knowledges
of the body, and in due & mo-
derate vse of sustinawce mi-
nistred to the same. Of the first part I
will chiefly intreate in this booke.

First it is requisite to come to y^e know-
ledge of our bodies, by understanding
wherof

wherof they are compade and made.

Secondarily, it is good and nedefull ^{fine good notes to be marked.} to knowe the differences of the partes of the bodie.

Thirdly, their offices and powers, are to be considered.

Fourthly, the diuerfitie of humours. *Gumay*

Last of all, the complexions of the bodies, are to be diligently marked: which thinges duely and exactly considered & noted. A mete diet may some bee serched out, whiche if it be obserued there is no doubt, but helthe may be p̄serued and sicknes eschued so long as nature is able to sustaine the body, which thing Galen the Prince of all Physicians declared in him self, who although by nature he had a weake body which was subiect to many diseases in his youth, yet he cōfesseth him selfe, that after eightene yeares of age being the somewhat skilful in phisicke, he so p̄serued his body, that from those yeares vntill the time of his death, which many reporte to be about the hundred yere of his age, he was neuer vexed

Followe the example of a true Phisicia

The hope

*Ephamera est fe-
bris ex repletio-
ne. &c.*

*Twoo Phi-
sitions, the
first for pro-
fite, the second
for pleasure.*

With any sickness, except it were with a
feuer called Ephamera, whiche lasteth
but one daye, & that also he could easely
haue auoyded, if he had not more regar-
ded at sometime to please his frende
with his arte, then to obserue in al poin-
tes the exacte preservation of his health.
But peradventure some wil alledge for
this one example, whiche is by hearsaye
that they haue seen and dooe knowe di-
uerse Physitions whiche be often subiect
to sundrie diseases, as wel as other sort
of men. And therfore, this litle perswa-
deth them that any arte maye preserve
a man long in health: to whom I answer
that there is great difference betwene
those that study phisicke only to get a li-
ving thereby, and them that searche out
the knowlege therof to guide their lines
according to the doctrine of it. Of this
last sorte of Physitions was Galen, who
thought it a great reproche bothe to the
science and to himselfe, if this proverbe
might truly haue been verified of him.
*Aliorum est medicus ipse vlceribus fla-
tens,*

tens, that is to saye: he is phisition to
 other himself being full of byles & sores.
 Of the same sorte also, many other fa-
 mous phisitions haue been, and at this
 present be, whiche men of indifferent & *Medicus erant
se ipsum.*
 byright iudgement doe and may easely
 perceiue. But of the first sorte, if there
 haue ben any, or by chaunce at this pre-
 sent be, I thinke they are an example to
 discredit this noble sciēce, only to those
 that be ignoraunt, rude and vnlearned,
 who for that cause are enemies of this
 arte. And therfore it is a true prouerbe,
 Scientia non habet inimicum nisi igno-
 rantem, that is: none is enemy to any
 knowledge or science; but he that is ig-
 noraunt in it: if any that bee vnlearned,
 doe take occasion to despise phisike as a
 vaine thing, takynge example at the life
 of the first sorte of phisitions afozenamed,
 I thinke I may safely iudge that they do
 it of an obstinate stubbornnes, or of a can-
 cred hatred, or els of wilfull blindness,
 like as the vile Kenobites and Papistes
 at this present daie, do seke meanes to dis-

Stomblers
 at straws,
 despisers of
 vertue.

The hope.

credite preachers as muche as they can,
by scrupulous serching and examininge
of their liuing, which somtime they finde
to disagree from their doctrine. God geue
them grace to repente in time, that they
laye no soche stumbling blockes in wei-
klings wayes. Nowe I will leaue the,
and returne againe to my purpose, de-
claring in order the thinges requisite to
be vnderstanded, for the knowledge of
our bodies, as is alsoresaid.

The. iii. Chapter.

Wherof mans body is
compacte.

*Elementa inquit
Auicenna sunt
corpora simplicia
& sunt partes
primæ corporis
humane & ele-
orum. &c.*

First it is to be noted that ther
are foure Elementes, that is
fyre, ayre, water, and earthe,
which elementes haue in the
contrarie qualities one to an other, that
is, heate, colde, dryenes, and moisture.

And the yearth is the loweste and hea-
uiest element, and it is colde and drie by
nature; Next the earth is the water, be-
yng colde and moist. The aire is aboue
the water, and is hote and moiste. Then

com-

cometh in the fire, whiche is the highest & the lightest element, being hote & drie.

Of these foure elementes (according to the sentence of Hipocrates, & Galene, and all other phisitions of that secte) nature hath framed and made eche mans bodie. So that euery mans body is compact and doth consist of the foure Elementes whiche are so mixed together by nature, that none of them doth remaine simple and pure in mannes body. And therefore we oughte not to thinke that pure fyre or water, ayre or earth, should be contained in mans body, if that he bee made thereof, because the elementes are not vnmixed in any liuing creature, but like as in a medicine made of ware, pitch, rosyn and tallowe, when thei are melted together, there appeareth neither ware, nor pitch, nor rosyn, nor yet tallowe, but a thing compounded of their substance whiche retaineth their qualities and yet is like none of them. Euen so in mans body whiche consisteth of the foure elementes being comixed by nature in his

*De temperaments
in humani corp
poris ex Galeno*

*Example of
complexions.*

The hope

Our senses
must be satisfi-
ed in mat-
ters of reason

*Elementa non
mixta in mixto
allu. sed in vire
tute. Aristo. lib.
de generatione.*

generation, none of the elementes is to
be seen or perceined simple and seperat-
ly, but there appereth evidently a sub-
staunce conuined and made of the ele-
mentes, whiche substaunce retaineth in
it the qualities of theim, and yet is like
none of the. It shalbe sufficient therfore
(for him that is not so muche addicte to
his senses) that he will beleue nothing
but that whiche he may see, feele, or per-
ceine, with outwarde senses: When he
seeth in the body any meber that is colde
and drie, and harde as bones, gristles,
or surhe like, he maye consider that the
substaunce of yearth is there, where he
findeth his qualities, as likewise when
he seeth bloud moiste and liquid, he may
perceine that y^e element of water is ther.
The great heate that is in a liuing body
may put him in minde of the element of
fyre: Likewise as also the breath of man may
some perswade him y^e the element of ayre
is in mans body. This crample I haue
brought furth only to cause a deeper con-
sideration of the coniunctiō of the foure
ele

elemētes in mans body, which although
it can not be iudged by outward senses,
yet is it certainly to be credited that eve-
ry member in mans body be it neuer so
small, doth consist of the foure elemētes.
And therfore the auncient Philosophers de-
fineth an element, sayng it to be the lest
and most simple portion of that thinge
which it doth constitute and make. The
cause why the knowledge of y^e elemētes
is both mete and necessary, as well for
him that is studious to preserve helth, as
for the Philisition is, that eche of thē may
vnderstande that health doth consist in
a naturall temperature of heate, colde,
drynes, and moisture. And contrariwise
that disease chaunce to the body by dis-
temper of the said foure qualities of the
elemētes, for nature hath geue to every
member of the body in the time of gene-
ration a moste mete & apt temperature.
from whiche if any member doe decline
in heate, colde, drynes or moisture, there
followeth some disease in that member
whiche is consequent to the qualitie a-
boun-

*De elementorum
naturis. ex Arist.
c. 1. 2. 3. 4. 5. 6.*

binding of waisting

The.iii. Chapter.

Of the difference of partes
in many bodies

Though the partes of mans body
be many in nombre, yet they are
comprehended in a few divisions.
Note therfore that there
be some partes of the body that be called
in Latine (Similares partes,) that is to
say, suche partes as being deuided, eche
pece is like the whole parte, & may well
be called by the same denomination and
name: As for example, the least pece of
fleshe is to be called fleshe, as the whole
member from whiche it was separte.
And the following be commonly cal-
led Similari or like partes, that is, fleshe,
bones, sinues, gristles, filmes, ligamets,
vaines, arteries and suche like. Some
other partes in the body be called in La-
tine Instrumentales or dissimilares par-
tes, that is, instrumentalles and vniuersal
partes, and suche members are compo-
sed and doe consist of the said similari
and

Similares partes

Doctor Lag
ton haue no-
ted this from
Leonardus Fut-
z hius in a good
Methode.

Similari

Dissimilares

and like partes: As the head, the handes,
the foote, and such other members, that
are compact of bones, sinues, flesh, bay-
nes, & other aforesaid. Note also that
of instrumentall members there be two
sortes: whereof they that bee of the first
sorte be called principall members. And
they are foure in nombre (that is to saye)
the brayne, the harte, the liuer, and the
stones. And these are called principal me-
bers, because without the three first, no
man may liue. And without the last, the
generatio of mankinde should cease. All
other instrumentall members besides
these foure, are lesse principall, and are
to be counted of the second sorte. Note
moreouer that to y^e aforesaid foure prin-
cipall members, there be foure ministers
or handmaydes, that is, fenues, arteries,
balnes, and sparmatike vessels, whereof
fenues serueth for the brayne, Arteries
for the harte, baynes serue for the liuer,
and sparmatike vessels for the stones.
Thus muche haue I spoken for the ge-
nerall difference of members in mans
body:

Cor est principiu
sensu & motus
in animali. Aris-
de somno & vi-
gilia.

Arteriarum as-
cendentium, de-
scendentiumque
series, ex Galeno
libro de dissectis
one arteriarum
Cap. ix.

body: As for the knowledge of special, or particular differences of the parts of every member, I referre the Reader to booke of Anatomies.

The v. Chapter.

Of the offices and powers of members in mans body.

Facultates animal gubernantes tres diuersi inter se generis habens vna, quarum alia dicitur animalis vitalis, naturalis.

The facultie, vertue or power of nature hath grafted in any member, is the cause from whence the action, doing, or working of that member proceedeth & springeth. It becometh vs therefore first to seeke out what faculties there be in the body, that thereby the operations of members may appeare. Note that there be three diuerse faculties or powers whiche doe governe the whole body of mā. And they be called in Latine Animalis facultas, vitalis, & naturalis, that is, the animal power, the vitall, and the naturall power. And these three faculties be engrafted & doe proceade from the three first principal members, that we haue made ment

of in

of in the former chapter, (that is) from
the braine, the harte, and the liuer, from
whiche members all other partes of the
body receiue their force and vertue. For
in the braine consisteth the facultie and
power animal, whiche is deuised & sent
from thence by synowes that syring there
into al partes of the bodie, growing sense
and mouing throughout the bodie, and
increasing wit. And therfore it is to be
noted that there be three sundrie actions
or operations, that procede from this
facultie, into diuerse partes of the body.
The first action whereof the power ani-
mall is cause, is outward sense, and that
is done in manner of wayes; that is, by
seeing, heering, smelling, tasting and fee-
ling. The second action is voluntarie mo-
uing of any member, wherby a man may
moue any member of his body when he
will, and steere it at his pleasure, as the
mouing of the legge, the arme, the head
the tounge and suche like. The thirde ac-
tion is inward sense, and wit, or vnder-
standing, and it is called in Latine Prin-
ceps,

*Animalis in vena
trinitis cerebri
continetur. Vale
de methodo me-
dendo. lib. xii.*

*Actus primus
in corpore humani*

Partum interiorum
capitis ex
Galeno.

De facultatibus
humani in corde
ex Galeno.

ceps. It may be called in Englishe principall or chief. And there be three kindes thereof, that is imagination or common sense, reason or fantasie: And memorie wherof (according to Philosophers opinions) the imagination consisteth in the foremost parte of the brayne ouer the forehead, and fantasie remaineth in the middle of the brayne. Last of all, memorie is placed in the hindermost parte of the brayne aboue the noddle of the necke.

The seconde facultie or power, which is called the vitall facultie, doth consist in the harte, whiche is the fountaine of life and natural heate, and it spreadeth from thence in arteries or pulses, that haue their first beginning ther, into all partes of the bodie, geuing life to the whole bodie, wherfore the chiefe action and operation of this facultie proceeding, is the geuing of vitall and liuely breath to all members, whiche thing is perfourmed by the pulses, continually opening or closing vp, and shutting or falling downe, whiche when they open they drawe into them

themselves cold aye, whiche aye bothe
recreate, stirre up, & refresh the power
bitall, whercof also the power animall
is engendred. But when the pulses of
Arteries shutte, they expel and drive out
soche fumes and smoky excrementes
as are engendred through burninge of
boiling of humours in the whole bodie,
for naturall heate is not unlike to a fire,
whiche in boiling of any liquoz raiseth
a great fume, even so whe naturall heate
will turne the substance of meates, re-
ceiued into the substance of the mem-
bers of our body, it first boileth them and
trieth them, taking so much of them as
is most apte and mete. And the reste is
expelled out of the bodie; and is called
an excrement.

The thirde and last facultie or power
that governeth the bodie, is called the
naturall facultie, which consisteth in the
lyuer, and it is sent from thence into all
members of the bodie, in vaines whiche
doe there beginne and spring, mini-
stering nourishment and food to eche

Partium humani
corporis.

Alie

Calide.

Frigide.

Humide.

Siccae.

Spiritus.

Cor.

Sanguinis.

Uter.

The hope

member. And note, that this facultie is the cause of foure sundrie operations, whiche it geueth to eche member, & that is attraction, retention, digestion, and expulsion, whose vertues are as foloweth.

Of the foure
naturall ver-
tues.

First by the power attractive every member dothe drawe vnto it soche Juise and foode as is meetest to nourishe it. Secondly, by the power retentive, eche member is able to keepe still and retaine the iuyce that is drawen to it vntill it be altered and chaunged into the substaunce of the member that it should nourishe, & these two faculties are ministers, or handmaidens to the altring or digesting facultie. Thirdly, by the digestive or altering power, that iuyce whiche is drawen to any member and retained there, is digested, altered, and chaunged into another substaunce, and by the same power also it is agglutinate and iopned to the member whiche is to be nourished. And last of all, it is made like to y member which it nourissheth. Fourthly, by the expulsive power eche member is able to sepearate, & pulle,

expulse, and drine from it al suche superfluities as be vnprofitable, to nourishe that member and soche as nature is not able to alter and digesse, soche superfluities and excrementes the member hath power by the expulsive facultee to drine from it, lest if they should tarte long in any part of the body, they would putrefie and rotte. These be the p[ri]ncipal powers and operations whiche I alreadie haue reherced. But beside them other members that are lesse p[ri]ncipall, haue their peculiar operations: as the longes draweth in, and sendeth fourth breath, the stomacke desireth meates and drinkes. The liuer draweth the iuyce of meates & drinkes out of the stomacke, & the guttes and turneth it into bloude; the gall draweth colerique humours fro the bloude, the spleen draweth melancholic humours from the bloud. The reins drawe and separate haine from the bloud, and sendeth it downe into the bladder. And diuerse other members haue peculiar operations, whiche would be to long to re-

*Hypocrites flac
it bone.*

Renion crivificae.

The hope

berse in this small treatise.

The. vi. Chapter

Of the diuersitie of humours
in mannes bodie.

*De humoribus
aliter ex Galeno
& alijs.*

Sanguis.

Viscida,

Bilis.

Flaua.

Atta bilis.

There bee in the bodie of all man-
kinde, fower sondrie humours,
that is, blood, fleume, choler, and
melancholie: whiche humours are daie-
lie nourished and engendred, of the iuice
of meates and drinckes, receiued into the
body, and there altered by naturall heat.
These humours, maie bee called the se-
cond elementes, or the elementes of mā,
for thei are equalle with the elementes,
and thei haue also the qualities of Ele-
mentes. For blood is hotte and moiste,
like the aire, fleume is colde and moiste,
like the water: Choler is hotte and drie,
like the fire, and Melancholie is cold and
drie, like the earth. These .4. humours,
as long as the bodie is in health, doer re-
maine in soche poztion, as nature ordai-
ned thein in, at the first generation of
the bodie: and thei kepe their appointed
places, their colours, tastes, and opera-
tions,

ctions, so; whiche nature ordeined them.

Knowe therefore, that blood is engē^d *Sanguinis vsus.*
 dzed in the L. iuer, of the iuise that is dza^d *Cr.*
 wen out of the stomacke, and is moze a
 boundaunte in a haille man, then any of
 the humours beside: it is spread from the
 L. iuer by vaines, into al partes of the bo-
 die, his vse and propertie is to nourishe
 eche member. And if the blood be natu-
 rall, it is hote and moiste, or rather tem-
 perate: it is red in colour, and sweete in
 taste, whiche plainly appereth in health-
 full folke.

Phlegme that is naturalle, is lesse in
 quantitie then blood, it is chiefly engen-
 dzed in the stomacke, and it is as it were
 nourishement halfe digested, or halfe
 tourned into bloode, whiche beeing dza-
 wen with the iuise of meates and dzin-
 kes to the L. iuer, the greatestte parte of it
 tourneth into bloode. The vse and pro-
 pertye of the rest of flegme, is to make the
 blood to flowe moze quicklie in the vai-
 nes: and flegme also, because it is liquid
 and slipperie, it helpeth the moving of y

The hope

loynes. And note, that naturall flegme
is cold and moiste in operacion, white in
coloure, and without taste like water.

Choler that is natural, is lesse in quantitie then flegme. And note, that nature hath appointed for it, a peculiar receptacle and seate, that is a bladder, hanging on the Liver, commonly called the Gall: lest if that Choler should bee mingled with the blood, all the bodie would be yellowe, as it is in the yellowe jaundise. And therfore nature hath ordained, that when Bloode is made in the Liver, the Gall draweth fro it Cholerlike humours to make it the more pure. The use and proper tie of Cholere, is to flowe into the guttes, that it might scoure them, and cleanse them from flegmatike excrementes, and that it might helpe their excretion (that is) that it might raise and stirre up the vertue expulsive, to drive out the excretions in due tyme. The Choler that is naturall, is hote and drie in operacion, yellowe in colour, and bitter in taste.

As for Melancholie it is as it were the
dyegges,

*fecit generatos
is sanguinis.*

*Melancholici hu
moris.*

Dregges, and grounde soppes of Blood,
 whiche if it be naturall, it is lesse in qua-
 titie of all humours. And it is to bee no-
 ted, that nature hath appointed a mem-
 ber in mannes bodie, commonlie called
 the Splene or Milt, whiche draweth fro
 the blood, this blacke and yearthlie hu-
 moure: lesse if it should flowe with the
 bloode in the vaines, it would make the
 colour of the whole bodie blacke, as it
 chaunceth in the blacke Jaundise, wher-
 in Melancholic floweth all over the bo-
 die, with blood in the vaines. The splene
 therfore is ordained by nature, to draine
 awaie the dregges, and thicke residue
 of the blood. The vse and proprietie of the
 Melancholie in mannes body, is to nou-
 rishe the Splene, and to helpe the acciōs
 and operations of the stomack: for it cau-
 seth the stomack to comprehend well in
 it self, meates that are receiued, and to
 retein and kepe them vntill thei be fully
 digested. The colour of natural Melan-
 cholie is blacke like yearth: it is cold and
 drie in operacion, and so toze in taste.

The profite
 of the splene.

W. liij.

These

These are the qualities and quantities
whiche are naturallie contained in the
humours of mannes bodie. But if it so
chaunce, that any of these humours doe
alter, by any means in quantitie, colour,
substance, taste, or place, then thei cause
sicknes little or moche, accordyng to the
excesse or decrease, or malignant quali-
ties of the humours, declining fro his na-
tural state, which for breuitie I let passe.

The. vii. Chapter.

Of the completions of
mannes bodie.

Temperamentū.

Ignis.

Aer.

Aqua.

Terra.

The auncient Philosophers doe saie,
that a coplerion or temperament
is nothyng els, but a mixture of
the fouer elementes: that is Fire, Aire,
Water, and Earth, and thei make. in
sondrie kindes of completions, one that
is temperate, and eight that be not tem-
perate, whereof fouer be simple, that is,
hote or colde, or moiste, or drie. And. iij.
bee compounde, that is hote and moiste,
or colde and moiste, hote and drie, or colde
and

and dye. But for he men as wrote, according to the capacitie, or vnderstandyng of the reader: thei do fate, that a complexion is a mixture of the fouer humours in mānes bodie, that is Blood, Phlegme, Choler, and Melancholie. And thei make but fouer sondrie complexions, according to the number of those humours, whiche doctrine of theirs, although it be farre inferiour to the other, yet it is not vnprofitable, but worthy to be marked of all menne: for, thereby thei may haue cause to consider that somme humoure doth abounde more in some one manne, then in an other, whereby the qualities and dispositions of diuers men are altered. It is necessarie therefore, for hym that would knowe, of what complexion hym selfe, or anye other persone is, to obserue and marke, as well the inward qualities and dispositions of the minde, as also the outwarde signes of the body, accordinge to the preceptes here nexte insuyng.

B. b.

Birth,

The hope

Birth, feeding, & familiaritie, delight
in pastimes.

Liberalitie, and freenes of harte,

Simplicitie, and meane witte.

Seldome angrie.

Pulse great and swifte, and full.

Fleeshines of members, without fat,

Prouenes to carnall luste.

Latigenes and fulnes of the vaines, &
arteries.

Aboundaunce of ordure and brine,
Sweette without cuill sauoure.

Aptnes to bleeding at the nose, and
stures of bloud, and diseases thereof.

Colour of the face and bodie ruddie
mixed with whyte and redde.

Often dreaminges of bloud and redd
thinges without feare.

Desire of tyne, good digestion.

Urine reddishe, and often grosse.

Reddishe heare in great abitaunce.

Forget

The bodye
wherin bloud
or ayer, hath
dominion and
preheminece.
Doth abounde
in heate and
moisture, and
it is counted
Sanguine of
complexion, &
it may be kno-
wen by these
signes.

of Health. Fol. xiiij.

Forgetfulness. Dulnes of
witte & sense in learning.
Blouthfulnesse and boauti-
nesse in mouinge.

Quermuche sleepines.

Colours of the face & bodye,
white sallow, pale or leady.

Much fatnes without sound
flethe. The pulse small,

slowe, seldome, & softe.

Rheumatike, & full of spittle,
swete, white and thicke.

Much moisture coming out
at the nose and mouth.

Digestion slowe and weak.

Appetite of soure & sharpe
meates. Swothe chynne

without hears. Cowardly-
nes & feare. Aune whitish

pale & thin. Swette whi-
tish & ynflauery. Dreames

of waters, snow & rain. &c.
Whitish hears. Delighte in

hote things, hurt ensuling
cold things. Unrestful

& little apering. Ra.

The bodye
wherin flethe
or water hath
preheminence
doth abound
in cold & and
moisture, and
it is called
phlegmaticke
of complexion,
whiche maye
be knowen by
these signes.

The hope

The bodie
wherin Choler
or fire
hath dominio
doeth abound
in heate, and
driues, and is
named Cholerike
of complexion,
and it
maie be knowne
by these
signes.

Stapheries in all things, quicke witte,
Subtiltie, prodigalitie,
Trefulnesse, boldenesse, and hardinesse,
Desire of reuengement sharpelie,
Hearines and roughnes,
Driues, and leauesse of the bodie.
Ye are redde, floure, and curled.
Coloure of the eyes and face yelowe,
like the iaynulle.
The pulse great, swifte, and harde.
The urine like fine golde in colour, or
like fire.
Impatience to hunger or thirste.
Driues of the tongue and roughnes,
Little spithe in the nose, and little spittle
Some very angrie, and some appeased.
Washing very longe, and often.
Dreaminges of battail, murder, fire, &
blowes.
Delight in rude thinges.
Dricke and strong of digestion.
Swifte and light of bodie.
Often malowing in the mouthe, of the
stomacke and collicnes in mid-
bellage.

Cra

Gravite and Simplicitie.

Evill disposition, so that of
ten they kill themselves.

Cruel, contentious, irasci-
bilitie, fearfullnesse, sorow,
weeping, keeping secret all,
solitarie, warre, constant in
opinion. To be to anger.

Hard to please after anger.

Leane and roughnesse of
the whole body.

Blacknesse of the face and thinnesse
of the face and thinnesse.

Yellowe and pale
of the face and thinnesse.

Little and hard
of the face and thinnesse.

Thinne and greene
of the face and thinnesse.

Redde and bright
of the face and thinnesse.

Dark and dull
of the face and thinnesse.

Contented and humble
of the face and thinnesse.

Impatient and proud
of the face and thinnesse.

By these signes and qualities befoze
reherſed, eche man may learne to know
of what complexion he is of, if he wil di-
ligently cōsider theſame. And note that
it ſhalbe ſufficient to iudge his cōplexiō
to be according with y^e humour to which
for the moſte part his qualities and out-
warde ſignes be agreeing and ſuſtaining.
Although all the properties preſcribed
to the humour, doe not agree with him.
For the diſpoſition of the mynde, and
alſo the ſtate of the bodie, are oftentimes
altere and chaunged from their natu-
rall courſe, ſometyme to better, and ſome-
tyme to worſe, according to the good or
evil education of the partie. As (among
many) this one example doth declare,
whiche is written of ſome ſent and cre-
dible hiſtoriographers.

Pyrrus
his vertue.

There was ſometime in Grece a man
whiche was named *Pyrrus*, who by be-
holding of a mans face, could knowe his
complexion and iudge his conditions.
This man beholding *Socrates*, an excel-
lent Philoſopher, iudged him to be pro-
digall,

bigall and vnchaste. Whiche iudgement
 whē Socrates familiar frendes had heard
 thei lawghed Zopirus to scozne, because
 they knewe Socrates to bee moſte cente-
 ment and th:ſtie. But Socrates ſaid vnto
 them, Zopirus hath nothing erred in
 his iudgement, for certainly I had been
 of ſoche qualities as he iudgeth me to be
 of, if I had not by Philoſophie ſuborned
 nature. Hereby it is euident that natu-
 rall diſpoſitions of men may be altered.
 And that is the cauſe why all the quali-
 ties and ſignes preſcribed before in any
 of the complexiones be not found to agree
 to euery particular mā of that cōplexiō,
 wherfore it is ſufficient if the moſt of the
 doe agree with him. The commodities
 that enſue the knowledge of a mannes
 owne complexion are many & notable,
 for thereby a man may learne to eſchue
 the euill diſpoſitions that he is naturat-
 ly inclined vnto, he may alſo make con-
 ſecture what trade of life is moſte meeteſt
 for him. Moreover he ſhall ſone learne
 thereby, what diet is profitable, to pre-
 ſerue

Note this
 well.

The hope

serue him in health, and what is contrary to his nature. Besides these also he may learne thereby to knowe what diseases he is subiecte vnto moste, and so he may the better pzeuent them. As for example if a man by the signes and qualities prescribed, knowe him selfe to be of a colericke complexion, thereby he should haue iust occasion to brydle his naturall affections, and endeavour to eschue rashenes, prodigalitie, hastines, and soche like. Also thereby he may knowe that he is apte to learning, or to be a Labourer, or to be a Capitaine, or to doe any handie worke wherein quickenes of witte, sleighte or subtiltie doth consist without any great labour. Also thereby he may learne often drinkeing of hote wynes, or eating of hote spices be noysome to him. Abundance of swete meates home, garlick, and onions, may be but seldome bled of him. He may learne also that his stomacke is so good of digestiō that almoste no groose meate can hurte him. Moreover, thereby he may learne, to knowe that he is

Colericke
men are apte
to be Capit-
taines & La-
bours, but to
hooe to bee
Diuines.

he is apte to fall into certian agues, ye-
 tolwe iaundies, phzenesses, vomitings,
 and soche like cholerique diseases, which
 if he will eschue, he must forbear the
 thinges before rehersed, specially in Sō-
 mer, and thē also he must learne of much
 labour and trauaile, of burning heate of
 the Sunne, and of great anger, and soch
 like thinges that inflame choler. The
 like commodities are to be searched out
 in other complexion, whiche diligent
 obseruation you may easely finde, wher-

Note sick-
 nesses the
 causes.

in if they be able to instructe the
 Physician, he may with more
 safetie, and speede, cure
 their diseases.

Finis primi libri.

C. I.

The hope

The seconde booke treateth of diet
and foode, meete and necessarie for the
bodie of man, And of suche herbes as a
gardaine ought to be furnished
withall, whiche be nece-
ssary full in healtie and
sickness.

The first Chapter.

Why man hath nede of
nourishment.

*Galenus de huius
moribus.*



As the naturall beate whiche
God hath ordained to be in
mans body from the tyme
of his generation untill he
departe out of this worlde
doth continually waste and consume the
substaunce of the members, and therfore
the whole bodie would sone bee wasted
and consumed, vnlesse the like substaunce
to that whiche is enapozate and spredde
were daily engedzed in the body. Ther-
fore nature hath engendzed euen from
the birth an appetite, & desire of meates
& dzinkes in eche mā, of whiche meates
and dzinkes receiued into the stomacke,
the

*Hypocra. de
Nutibus.*

the same nature by alteration and digestion of them maketh such substance as each member hath lost, that the body may long endure in good estate. This is the marvellous working of God and nature for the preservation of mankind, for we need not to be taught of any body to eat, drink or breathe, but immediately after our generation, we have those faculties and appetites engrafted in us, whereby we can do them without a teacher. With meat when it is digested and altered, is restored the dry & sound substance that is wasted in the members; with drink is restored the moister substance of the body that is consumed: And so they are both reserved in their former state. By breathing and by moving of the pulses, the ayre and the fire substance of the body, is nourished and refreshed.

*Deus & natura
nichil frustra agunt, Aristo.*

*Cibus, Potus,
Aire, Hypocr.
de Hap.*

The seconde Chapter.

Of the commodities and discommodities of meates and drinks.

The foode whiche is receiued into the stomacke by the mouthe, is there boy-

C.g. led by

The hope

How Chylus is made.
How nature is nourished.

How the nutrimentes are infected.

led by natural heate, and the vice thereof is sucked and drawn to the lyuer by certaine vaines called Meseraicar, where it is purified, and the best of it is turned & altered into bloud by the vertue of the lyuer, and from thence that bloud is sente in vaines, into all partes of the bodie, with which bloud eche member is nourished and restozed, and by the operation of nature euery member hath bloud turned darlie into soche substance as the member is, whereby so much is restored to that member as natural heate before hath wasted and consumed. Soch be the commodities of meates and drinckes if they be good and easie to digeste being taken in sufficient quantitie, good order and due time. But if these circumstances be not obserued, ther is scarcely any thing so pernicious to a mā. For so they be of great force, to engender greuous sicknesses, by engendring euill & vitious humours. These circumstances therefore afozenamed, are diligently to be considered and obserued of soche, as desire to kepe

kepe their bodies in health. First what they eat or drinke. Secondly howe much. Thirdly after what sorte: And last of all at what time.

What, when,
and at what
tyme meate
must be take.

For the first part, there ought hede to be taken, that the meates and dringes whiche are to bee receiued into the stomacke, be good and holosome for the body. And therfore they must bee soche as will cause good iuyce, & engender good bloud, and soche as the stomacke is well able to digesse: For some stomack is more able of nature to digesse harde meates then many other. But note that the beste and mosse holosome meates, ought to haue these properties. They must breed good iuyce, they must be light and easie of digestion, and thei must be of a thinne substance: for soche doe breede good humours in short time, without any obstructions and stoppings of the vaines, and conduites of the bodie. As for those meates that are of contrarie qualities to them aforesaid: they are hurtfull and noysome to the bodie. For soche meates

Beefe is better then a chicken to a choleric bodie.

C. iij.

as be

The hope

The nourish-
mentes of ci-
uill foode.

Foode for
healthfull
bodies.

as be of euill iuyce, doe engender naughtie and corrupte humours in the bodye. Soche as be harde of digestiō, doe debilitate and make wearie nature, ouercharging the alteratiue vertue of the stomack. Soche as be of a grosse substance, doe breade obstructions and opilations, stopping the vessels that bee about the liuer, whereby for lacke of free passage of bloud, and other humours, perilous feuers, and many other dangerous diseases be engendred. Moreover, it is to be noted in this part, whiche teacheth to obserue what you eate or drinke, that the temperature of meates is to be marked and learned. For as long as a man is in health, soche meates as are of like temperature to him selfe, are moste holisome for him and best, agreeing to his nature. For this is a generall rule and pcepte in phisicke, Similia similibus nutriuntur, that is as muche to saie, as thinges that are like are nourished by their like. And therfore hote meates are good to nourish hote complexions, colde meates are good
for

for colde complextions, drye for drye, likewise: and moiste meates good for moist complextions. The seconde thing which was saied, ought to be obserued in receiuing foode, was to take hede how much is receiued at one meale. Whosoouer therfore entendeth to preserve him selfe in health, let him take hede that he dooe not vse to eate vsq; ad sacietatem, that is as long as he hath any appetite, or vntil he be stuffed full: for excesse of meates doth ouercharge nature, suffocating & quenching naturall heate, so that some disease immediatly insueth, obserue therfore in any case to bee contente with so moche meate as will suffice nature, thinking it sufficient to haue hunger slaked, although the appetite be not fullie satisfied. This is a precepte mooste worthy to be obserued of them that would prolong health, whiche thing is confirmed by a notable sentence, of the mooste auncient famous, and excellent phisition Hypocrates, whiche is worthie to be bozne in minde of all men. And it is this in latin,

The quantitie of meates.

Glotonic, the frutes therof

C. lly.

Sani-

The waie to
kepe health.

Diuers mea-
tes at one
meale are not
hollome.

Sanitatis studium est non satiari cibis:
that is to saie: The meanes to p̄serue
health, is to eschue sacietie & gluttonie
of meates and drinckes. Thirdly, there
ought to be an order obserued in eating
of meates: for albeit that it is moſte hol-
some for all complexions, to eate of one
kinde of meate only at one meale, (for so
nature is able to make moze perfecte di-
gestion thereof) yet because the greatſt
ſorte of menne (ſpecially if thei be weal-
thie) dooe commonlie vſe to eate of ſun-
drie meates at one meale, I thought it
woꝛthie of obſeruacion, that there bee
not a p̄poſterous order vſed in eatyng
of diuerſe meates: for ſo diuerſitie of mea-
tes might inferre greater daunger. Ob-
ſerue therefore to eate cōpitentely of one
meate onely at one meale, and let it bee
ſoche as will well agree to your cōplert-
on, and ſoche as you haue been accuſto-
med vnto. If any reſuſe to obſerue this
receipte, let them for the eſchewing of
greater daunger, obſerue and take hede
that in diuerſitie of meates, they vſe to
eate

eate soche thinges as be easie of digestiō,
 befoze meates that be of harde digestiō,
 and let them eate moiste meates befoze
 drie meates, and mollifyng meates be-
 foze binding and restrictive meates. For
 if this order be obserued, there will lesse
 hurte insue. Last of all, it is not to be ne-
 glected at what times meates & drinckes
 are to be receiued into the stomack. For
 foode receiued out of due time, doth ra-
 ther hurte then nourishe, for the know-
 ledge whereof there are fīue thinges to
 be considered. The age, the time of yere,
 the complexion, the countrie, and the
 custome. As for example, a childe or a
 young man, vntill he be past. xx. yeares
 of age, in wynter or springtime, being
 Cholerick or Sanguine of complexion,
 dwelling in a colde region, and hauing
 vsed to eate often: soche a one ought to
 feede often. But contrariwise, a manne
 that is past. xxx. yeares of age, in Sum-
 mer and haruest time, being flegmatike
 or Melancolike of complexiō, dwelling
 in a hote region, and accustomed to eate

Sedden be-
 foze roste.

Note this.

Age, Tyme,
 Complexion
 Region and
 custome.

C.v.

but

The hope

The hotter
the bodie is,
the soner doe
meate digest.

In winter
heate is draw-
wen to the in-
ward partes.

Time be-

but seldome, soche a one ought to feede
seldome. Also these aforesaid respectes,
being severally considered, dooe partely
declare the times of eating. For a childe
may eate moze oftener then anye other
age. A cholerick complexion oftener the
any other complexion. Likewise in winter,
a man that is in health; may eate
oftener then in Sommer. And so forth,
is to be vnderstanded of the reste. And
the contrary of the contraries. But note
generally that it is good for the preser-
uation of health, if those whiche bee in
health, doe not vie to eate meate before
that the meate whiche they did eate last,
before be digested, hauig exercised there
bodies with some pastime or labour, and
then as sone as hūger and appetite pro-
uoke them, let them eate competently.
I thinke it be mooste holosome for them
that leade a quiet and idle life [excepte
they bee cholerick of complexion] to bee
content with two meales in one daye,
that is dinner and supper. And let there
be vij. or viij. howers, betwene meales,
and

and let them eschue by all meanes possible, drinking or banquetting betwene meales. But soche as vse daily great bodily labour, or that exercise themselves moch in any pastime or trauaile, or that be of a choerick complexion, soche persons sins the colones of our countrie, & also custome doe permitte it. They may safely vse to eate thre meales a daie, that is, breakfast, dymner, and supper, so that there bee five or sixe howres betwene either of them. But let them obserue that their chief labour and exercise be before meate, for labour or exercise after meates, is very hurtfull to the body, for because it maketh aboundaunce of crude and rawe humours in the vaines and conduites of the body.

Complexion
and region
observed.

Note this.

The.iii. Chapter.

Of diuersities
of meates.

It is moste certainly confirmed by the autozitie of auncient physicians, and proued also by daily experience, that humours are bredde

Gal. de humo-
ribus.

The hope

It is true, & euill meates will make euill iuyce: euē so good meates to the bodie ful of foule humers dooe tourne to the worse parte. For the ferpente and the Bee sucketh Honie & poison, bothe of one herbe.

bzedde in mannes bodie, as the iuyce of the meate that he receiueth is apte to make. And therfore there ought no litle regarde to be had, what kinde of foode is to bee bled. For as meates of good iuyse doe engender good bloud, & preserve health, so cōtrariwise soch meates as bzeade ill iuyse, do engendze vicious and corrupt humours, and doe cause diuerse and many perilous diseases. Note therfore that of meates, some be easie of digestion, and some harde of digestion. And of either of them some bee of good iuyce, and some of euil iuyce. Also some meates be apte to bzeede melancholie, some fleme, and some choler. Of whiche it would require long time to make particular reherſal. I will only in the chapters following brieſly declare whiche meates are accounted to make good iuyce, whiche make euil iuyce, & whiche are in a meane betwene them bothe.

The.iii. Chapter.

Of meates makynge good iuyce.

These

These meates followinge, are easie of digestion, and are wrote to make good iuyce in a haile body, that is to say: partriches, Fesantes, Chickens, Capons, Hennes, Meates best for tender-lynges. Small byrdes that vse to be vpon moistnes, newe laide egges, reare oz potched, younge porke, beale, newe milke, freshe fishe that be in grauellie and stonie riuers. To these may be added bread made of the flower of good wheate, being well leauened, sufficiently salted, & well baken in an ouen, being t'wo or three daies olde. And also pure wyne. Note also milke is hurt full to them, whiche haue a feuer, as Hypocrates affirmeth, *Lac capud dolentibus malum.* These with many other thinges which for bycussie I leaue out if they be taken in meane quantitie in due order & time, they engeder good bloud, and nourishe the bodie quickly.

The.v. Chapter.

Of meates engendring corrupt humours, because they be of ill iuyce.

These meates following are harde of digestion, and dooe mosse commonly make Like doe ingeder the like

The hope

Meates euill
for idle people
but hollesome
for them that
labour.

make euill inyre in a healthfull bodie,
(that is) Bacon made of olde swyne, olo
biefe, tame Duckes, tame Geese, when
they are olde, olde mutton, puddinges
made of the bloud of beastes, tripes, and
soluse, harde chese, shell fishes, vnripe
fruite eaten rawe, rawe herbes & soche
like. To these maie be added vnleuened
bread baken vnder the ashes, and wine
that is very new thicke, or soluer. These
and soche like, doe seldome or rather ne-
uer breede good bloude in any mannes
bodie. And therefore it is good to eschue
them, although labouryng men maye
often vse them without any great hurt
ensuing, by meanes of their great bodi-
ly labour & vehement exercises, wher-
by the hurte that would ensue is auoi-
ded by swette and other excrementes.

The. vi. Chapter.

Of meates whiche are in a meane.

The meane
is beste.

A Counte all soche meates to bee
in a meane, betwene those
meates that bee rehearsed in the
ij. former chapters whiche ei-
ther

ther be somewhat hard of digestion, but
being well digested, doe make indiffe-
rent good iuyce, or els soche meates as
doe abounde with superfluous humidi-
ties and excrementes whereby flemie &
viscious humors be engendred. To these
adde soche meates as be clammy and do
make obstructions and opilations, and
soche other like. Of al these sortes I wil
reherse some particuler examples, wher
by you may the better consider the re-
maunt. Pong beef, Mutton, Kidde, Lamb,
Conies, Pigges, all water foules be-
ing yonge, salte fleshe, and fishe, harde
egges, newe cheese, Creame, Rye bread,
Mentson, ripe fruites, and diuerse other
thinges of like sorte to some of these,
whiche at this present I pretermitt.
Nowe I wil entreate of herbes, whiche
be mooste valed of healthfull folkes, and
be necessarie against diuerse diseases.

Meates of
the best na-
trament and
worste.

The. vii. Chapter.

Of a garden.

Since

Since herbes are so diuersly & often vsed of all kinde of people in pottage, brothes, Salletes, and sauses. And be also

Mathiolus in
prol. Dioscoridi.

founde by long experience to bee moste holtsome and profitable against an infinite number of diseases, I can not but lament the wilfull folie of those, that neither theselues will haue good gardeins, and to plante, and some good stooze of herbes therein: neither yet doe regarde the knowledge of the vertues and operations of soche herbes as are dailie in vse. But if their finger dooe but ake a little, they couet to haue a medicine that is brought out of India, or from the furthest parte of the worlde. Where as in deede (according to the sayng of Plini) they dailly doe treade vpon soche herbes as be able to remedie many diseases, but their ignorance causeth them to contemne them as weedes, good for no purpose. And contrariwise, I counte them worthy of great praise & of continuance of health, whiche being of abilitie, will no lesse

Commoditie
good cheape.

no lesse endenoure them selues to haue
a faire garden well stozed with a great
number of good and holtsome herbes, thē
they will pzeare to haue a gorgeous
house finely furnished with many ne-
cessary implemētes since the commodi-
ties thereof be so great. For as a house
is a place for a mannes reste and ease,
wherein he kepeth his gooddes frō the-
ues and robbers, even so a garden is a
place of pleasure and delight, wherein
be herbes that will keepe a mans bodye
from diseases and sicknes, if he liste to
learne their vertues & qualities, whiche
all men ought to be willing to doe, that
haue any regarde to their health. For at
the beginning as it appeareth in y firste
of Genesis. Almighty God did ordeine
herbes and fruites, to bee sustinaunce &
foode for man: saiyng vnto Adam and
Eua, after that he had blessed them in
this wyse. Beholde, I haue geuen vnto
you all herbes that bzyng foorth seede
vpon the earth, and all fruites of trees,
to be meate for you. Here it appeareth,

*Ab altissimo ore
est medicina.*

D. j.

that

The hope

The profite
of a good gar-
dene.

that by Goddes ordinaunce, herbes and
fruites dooe suffice to nourishe and su-
steine mannes nature. As vndoubtedly
not onely Adam and Eue were nouris-
hed by herbes & fruites, but also great
multitudes of people in diuerse ages,
haue been, and at this pzeent be nouris-
hed & fedde onely with herbes, rootes, &
fruites. And we our selues althoughe ac-
cording to the custome of our progeni-
tours, vse to cate fleshe and fishe of di-
uerse sortes, yet haue wee daiely herbes
and fruites in vse to nourishe oure bo-
dies withall, and to cure suche diseases
as mans bodie is subiecte vnto. In con-
sideration whereof, I wyshe and coun-
saile, as many as be able, to prepare for
themselves a gardaine plotte, and to
plante, sette, and sowe therein, so many
sundrie herbes as they can learne to be
holosome and good for their bodie being
in health, and profitable against comon
diseases, that it may bee vnto them in
steede of a Poticaries shoppe, when the
Physicion shall appointe them by his bil
are,

a remedy whiche they should make for
their griefe, or when there is a diet pre-
scribed them. First, therefore whosoever
entendeth to haue a gardeine, lette How to place
a garden.
him chose a plotte on the Southe side or
East side of his house; let the quantitie
therof be according as he shal iudge suf-
ficient for his vse, let it not be nighe to a
barne, for the dust and chaffe of cozne de-
stroiethe herbes, if you couet to set your
herbes in September about Michelmas
time, then let your ground be plowed To trim a
garden, bothe
the maner
and tyme,
or digged in the Spring time, in March
or Aprill, that the heate and drieres of
the Sommer may make it mellowe.

But if you will beginne to gardaine in
Februarie or Marche, let your ground be
ploughed or digged in September or
October, that the frostes and colde of the
wynter may make the yearth mete for
your purpose, laye compasse vppon the
grounde a moneth befoze you will sette
or sowe any thinge, and lette it be horse
dunge or shepes dunge, and let it be del-
ued into the ground a weeke befoze you

D. y. sowe

The hope

To water your garden. sow any seede, or sette any herbes, lette your ground be suerly and closely fenced with a wall or a pale, or a double quicke set hedge, that no cattell nor pultrie can come into it. Provide that there be continuall water nigh the gardain plotte, whiche thinge if you woulde be sure of, digge a well in August, for that wil not be destitute of water al y^e yea^re. When your ground is ready, then set and sowe, herbes and seedes, the Moone being in the encrease, that is betwene y^e chaunge and the full, and let the Moone be in one of these signes: Taurus, Virgo, or Capricorne, whiche you may learne to knowe in the ende of this treatise.

whā to sowe
your seedes.

The. viii. Chapter.

The names of soche herbes as male bee easelie gotten, and bee good to bee growyng in Gardeines, as well for foode, as for medicines.

In this chapter I onely entende to declare the names of herbes, that bee moste necessarie to bee had in gardeines: their vertues
shalbe

shalbe declared in the nexte chapter immediately insuyng.

- | | |
|-----------------|-----------------|
| 1. Bozage. | 24. Hartestoung |
| 2. Buglosse. | 25. Straubertes |
| 3. Betes. | 26. Fenell |
| 4. Letuse. | 27. Rocket |
| 5. Sozell. | 28. Cresses |
| 6. Colewozte. | 29. Dragons |
| 7. Camomill. | 30. Cucumbers. |
| 8. Percely. | 31. Gourdes |
| 9. Sage. | 32. Helandine. |
| 10. Spinache | 33. Clarie. |
| 11. Violettes. | 34. Parigoldes. |
| 12. Endiue. | 35. Langdebefe. |
| 13. Succorie. | 36. Betonie |
| 14. Purselane. | 37. Germander. |
| 15. Peniroyall. | 38. Daisies |
| 16. Lauender. | 39. Comferie. |
| 17. Burnet. | 40. Motherwort |
| 18. Rosemarie | 41. Sperage. |
| 19. Roses. | 42. Smalache. |
| 20. Rue. | 43. Dache. |
| 21. Tyme. | 44. Sothernwrod |
| 22. Tansie | 45. Garlike. |
| 23. Ypsope | 46. Onions |

D. liij.

47. Lees

The hope

- | | |
|-------------------|--------------------|
| 47. Leekes | 58. Filipendula. |
| 48. Malozam. | 59. Basill. |
| 49. Create Mal- | 60. Alsaunder. |
| lowes. | 61. Berberies |
| 50. Dill. | 62. Dionie |
| 51. Flour de luce | 63. Poppie |
| 52. Laurell | 64. Kadushe |
| 53. Liuer worke. | 65. Balme |
| 54. Lilies. | 66. Wines. |
| 55. Louage | 67. witer cherries |
| 56. Mintes. | 68. Valerian |
| 57. Peppe | 69. Sauerie. |

The ix. Chapter.

The vertue and temperaments of
soche herbes as be named in
the former Chapter.

L. Borage. Borago.

Diosc. cap. 121.
In vino animi
Voluptates auget



Borage is hotte and moiste
in the first degree, it is a
comfotative to the harte,
and the vital spirites. The
wine wherin Borage hath
been steeped, beyng drounke, doeth cause
mirth and gladnesse. The flowers of
Borage

Bozage would bee gathered in Iulie,
and dried in the shadowe, and kept close,
for thei are cordialles, and dooe comforte
the harte.

2. Buglosse. Buglossum.

Buglosse is of the same tempera- *Diosc. lib. iii.*
ture, that Bozage is of; and thei *Cap. 22.*
bee in maner of like vertues. A

Julep or decoction made of Bu-
glosse or Bozage, doeth quenchethirste,
and prouoke vrine, and thei are good a-
gainste diseases of the Liver. The flou-
res of Buglosse would bee saued in like
sorte, as is before saied of Bozage.

3. Betes. Beta.

Betes bee of twoo sortes, white *Diosc. lib. ii.*
and blacke: white Betes do lo- *Cap. 116.*
sen the bealie, beyng taken in *Caput purgat*
meane quantitee, but either of *aurium dolori-*
them cause euill iulce, and doe hurte the *bus auxiliatur.*
stomacke, if thei be abundantly eaten.
Thei nourishe but little. Thei bee verte
good againste obstruccion of the Liver
and Splene; if thei bee eaten with Bu-
D. liij. Harde

The hope

Garde and Vineger, specially the white
Betes. Thei are of a scouryng and ab-
steriue qualitie: The iuice of them pur-
geth the hedde, beyng put into the nose
thzilles. Thei are compted of some au-
thours hote and drie in the third degrec.

4. Letuse.

Lactuca.

Letuse of the Gardeine is colde
and moiste, in the first degrec, it
is profitable to the stomacke, it
coleth, it prouoketh slepe, it ma-
keth the bealie soluble, it engendzeth a
boundaunce of milke, it quenbeth thirst,
it nourisheth mooste when it is sodden.
And where as all other herbes engen-
der verie little bloude and that vitious
and naught also, it is very good in Sal-
lettes for a hotte stomacke. The herbe it
self and the seede thereof drunken, abate
carnall concupiscence: But if Letuse be
caten verie often, it hurteth the eye sight
it causeth slepe. The seede of Letuse is to
be gathered in Auguste.

5. 5022

5. Sozrell. Acetosa.

Sozrel hath diuerse kindes. It is couēd colde and drie in the seconde degree. The brothe wherein Sozrell is sodden being receiued, lowseth the bellie. The seedes of it are restrictiue, and therfore they are good to be dronke against a lare, the bloudie fire, and fretting of the guttes, and lothing of the stomack. Also y iuyce thereof being dronke, is counted good to withstande poyson and infection of the pestilence.

*Oralis
Dioscori. lib. ii.
Cap. cxiij.*

6. Coleworxe. Brassica.

If Coleworxes there be foure kindes: They are hotte & drie in the first degree. The iuyce of Coleworxes is of suche vertue that it will purge. But the herbe it selfe, because of the drie substance of it both rather bynde and make coltiue, specially if it be sodden a while in one water, and that being poured out well sodden in an other water. The iuyce of the

Plin. lib. ii. Cap. Cxiiij.

*Item brassica sola
uit, cuius siccitas
stancia stringit.*

D. v.

purge

The hope

pourge the head, being put into the nose
fethzilles. Being take after much drin-
king, it withstandeth dronkennes. The
leaves being applied outward, doe drie
by blcers and skinne them: Being eate
rawe with vinegre, they are good for di-
seases of the Splene.

7. Camomyll. Chamomælon.

*Diosco. lib. iii.
Cap. 117.
Pellin mēstruam
partibus yris
nam. C.*

CAmomill is hotte and drie in the
first degree, it hath vertue to mol-
lifie, dissolve, rarefie, and losen, &
therfore it mitigateth payne, and
profiteth against swelling & werincs.
It groweth best in a drie barrain ground
nighe to pathes. The flowers are to be
gathered in June, which are to be dried
and kepte for medicines. Also of the flo-
wers and oyle ~~made~~ is oyle of Camo-
mill made, whiche hath many good ver-
tues, specially to mittigate paine, and to
conforte and mollifie the synewes and
joyntes. The decoction or iuyce of Ca-
momill, being dronke, doth drie away
feuers, if the humours that causeth the
fever

Feuer be digested. It is good for wyndes, Colickes, Stitches: It prouoketh vyne, and is good against the Stone.

8. Percely. Petroselinum.

Percely is hote and drye in the thirde degree, the best groweth in stonie & roughe places. The seede of it, is to be gathered in September: it hath vertue bothe the leues, rootes and seede, to prouoke vyne, to expell wyndes, to helpe gripinges & Coliques, and it is profitable to the stomake, and refresheth appetite, making sweete breathe, and cleansing of the raynes.

*Diosc. lib. iii.
Cap. xliiii.
Vrinam ei et mē-
ses trahit.*

9. Sage. Salvia.

Sage is hote and drye in the seconde degree: it is somewhat restrictive and binding. The decoction of the leaues of sage being drōke, doth prouoke vyne. This herbe being applied to woundes stauncheth the bloud of the. And it hath vertue to pource foule Ulcers.

*Diosc. lib. iii.
Cap. 14.
Menses cit.*

10. Spis

The hope

10. Spinache. Spinacia.

Mathiolus in cō.
Diosco. cap. cxii.
Corysolachanon.

Spinage is colde and moiste in the first degree, it will growe plentifully in any ground, it may be sowen in September. It mollifieth & maketh soluble the bellic, if the brothe wherein it is sodden, be eaten, it is vnprofitable to the stomake, causing boimet, & engendring wynde.

11. Violettes. Viola.

Diosco. lib. iiii.
Cap. Cxxii.

Violettes are colde in the first degree, and moiste in the second. The flowers of Violettes, would be gathered and reserved in Marche. Violettes haue vertue to coole, and therefore they are good to be applied vpon an inflamed stomake, and vpon inflamations of the eyes, and of the fundament: Generally they are good to be applied vpon all outwarde apostumations and swellings that bee hote. Being applied vnto the forehead or smelled vnto, they prouoke slepe, and cease head ache comming of heate.

The Pansie
is the seconde
kinde of vio-
lettes also.

12. Cn

12. Endiue. Endiuia.

Endiue is colde in the second degree, and drye in the firste. It is good for the stomake if it be eaten with Vineger. After it is sodden, it causeth costiuenes: It taketh awaye obstructions and stoppings, it represseth the boyling of bloud, and taketh awaye inflamations of the liuer. This herbe comforteth and strengtheneth the liuer.

*Seris Dios lib. ii.
Cap. Cxxiii.*

13. Succory. Cichoria.

Succorie, is of the same temperature and hath like qualities that Endiue hath, they are good herbes to be vsed in brothes, and decoctions in hote feuers, and in the Jaundis.

*Cichorium re-
frigerat & as-
tringit.*

14. Purcelane. Porrulaca.

Purcelane is cold in the third degree, and moiste in the seconde. It is good to be applied outwardly for head ache, and for inflammation of the eyes, and for all hote diseases,

*Diosc. lib. ii.
Cap. Cxxvii.
Puluer
Dysenterias
causatur.*

The hope

ses, or inflammations of any parte of the bodie. It is good for a hote and inflamed stomake, it abateth carnall luste. And it is good against flures of bloud, and it helpeth the teeth that be afoined if it be chawed.

15. Pennyroyall. Pulegium.

*Diosco. lib. iii.
Cap. 30.
Pulmonis vitia
ex melle & aloë
potum extrahit.*

Pennyroyall is hote and drie in the thirde degree, it will growe best in watric groundes, being ones set, it will continue long.

It is good against a colde stomake, that is combzed with flewme, for it doeth extenuate and cut the flewme digesting it, and heating the stomake. And it is good also against grosse & tough flewme contained in the breste and lungues. It pburgeth melancholie somewhat, it refresheth the spirites being smelled vnto with Vineger.

16. Lauender. Lauendula.

*Diosco. lib. i.
Cap. vi.
Vrinam ciet mor
sus stomachi
sanat. &c.*

Lauender is hote and drie in the seconde degree. It groweth best in stonie places, wher the Sunne shineth

thyneeth muche, It flourisheth in June & Julie, it is good against paine in the stomake, comming of colde, against wyndes, and against paine of the wombe, it taketh away hardenes of the Splene, and obstructions of the liuer: It is good against the Strangury, it healeth and dzyeth the head if it bee layde to it outwardly.

17. Burnet. Sanguisorba.

Burnet is colde drye and restric-
tive. It is good against bloudie
flures, being dronken in wyne
or water, and to stoppe lates.

Potentillat.
Diosco. lib. iii.
Cap. 37.
Pudendorum
oris vlcera sanat

18. Rosemary. Rosmarinus.

Rosemary is hote & drye in the
thirde degree. The fume of it
is good to cease the cough, and
reume: And also it being bur-
ned in a house correcteth pestilent ayre,
also it comforteth the bzyne, the me-
mozie, and the harte. It is good against
trembling of the members, and against
palses.

Diosco. lib. iii.
Cap. 71.
Regium sanat
morbum.

19. Ro.

The hope

Diosco. lib. i.
Cap. Cxii.

19. Roses. Rosa.

Roses are colde and drie moderately: they doe coole and binde, but specially being dried, the sauoure of theim is cōfortable to hote bzaines. They are good against fevers, engendred of choler, they strengthen the stomake and the liuer.

20. Rue. Ruta.

Diosco. lib. iii.
Cap. lvi.

Rue is hote and drie in the third degree, it loneth sonny and drie places, it doeth heate, exulcerate, and prouoke bzine, it bin-

Facminas vulna:
stragulatulibera:

deth the bealy, it is an Antidote for poisons being taken with walnuttess and drie figges, it destroieth carnall lust, it dissolueth wyndines, it drieth and per-ceth very much, it is good against paine of the huckle bone and ioyntes, and for shaking fevers.

21. Thyme. Thymus.

Diosco. lib. iii.
Cap. xxxvii.
pitamam per als
sum detrahatur.

Thyme is hote and drie in the third degree, it will growe in barraine ground. If it be mixed with honey and

and eaten, it louseth the rough flemme in the brest & lunges. It prouoketh bryne, it healeth the bodie, & scoureth the gutts from flemme, it dissolueth wyndines, and is holsome in brothes and sauces for haile folke.

22. Tansey. Tanacetum.

Tansey, is hote in the seconde degree, and drie in the first. It is good to dissolue wyndines of the stomacke and guttes, and to kil woymes in the belly, expelling them out. It is used also to prouoke bryne, and to breake the stone of the reynes.

*Tagelis priuatum
facinarum mas-
lis medetur.*

23. Hysope. Hyssopus.

Hysope is hote & drie in the thirde degree. It is good against olde coughes, distillations of the lunges, Shortnes of breath, & stopping of the lunges with tough cold flemme, for it is hote & hath vertue to extenuate, and deuide. If it be eate with grene figges it purgeth flemme downwarde, but taken with hony and water warme, it

*Gal. lib. viii. Sim.
medi.*

*Mesues Hysopu
horrensis facile
pituitam diuicit.*

C. j.

cau.

The hope

causeth vomite.

24. Hartestounge. Scolopendria.

*Contra dolorem
Splenis.*

Hartestounge, it is hote in the first degree and in the second. It groweth best in shadowe places and stony. This herbe is restrictive & bitter, and therfore being dronken with vinegar, it helpeth the spleneticke folke, that is such as haue diseases of the spleene.

25. Straweberies. Fragaria.

*Dioscord.
Vim habet refri-
geranti.*

Straweberies be cold & moist, moderately, but the leaues are colde and drie. The fruite of theim quenche thirste, and bee profitable for the stomake, specially if it bee colerike. The iuyce of Straweberies is good for vlcers of the face. The decoction of the herbe & rote, is good for sore mouthes, and to consolidate vlcers, and to stoppe a fluxe.

26. Fenell. Feniculum.

*Diosco. lib. iii.
Cap. lxxviii.
Lactis abundans*

Fenell is hote in the thirde degree, and drie in the first. This herbe being eaten, cau-

ten causeth womens pappes to be full of milke, likewise doth the seade of it being dronken or sodden with ptisan. The rootes and seede doe prouoke vyne and dissolue wyndines, it taketh alwaye obstructions, and maketh swete breath.

nam facit decoctionem foliorum hauritum: feminas a partu purgat.

27. Rocket. *Eruca.*

Rocket is hote and drie in the thirde degree. This herbe is vsed in sallettes to be vsed with Letusc, for they be of contrary natures, because Letusc abateth, but Rocket stirreth vp carnall lust, specially being eaten aboundauntly rawe. The seede of it prouoketh vyne and helpeth digestion, it is windie and causeth headache being eaten alone.

Diosco. lib. ii. Cap. Cxxxiii. Prunam vehementius pellit.

28. Cresses. *Nasturtium.*

Ardeine Cresses be hote and drie in the fourth degree, specially the seede thereof, it dothe beate muche, it is enemy to the stomake, it diminisheth the splene, it prouoketh carnall luste, it is like in operation

Diosco. lib. ii. Cap. Cxlix. Carbunculos et suppuraciones perducit et rumpit.

C. y.

tion

The hope

tion to mustarde seebe and Rocket, and it is good against falling of heare.

29. Dragons. *Dracunculus maior.*

*Pota cū vino ves-
nerem stimulat.
Dios. lib.ii. Cap.
Clix.*

Dragons, it is hooote and drie in the seconde degree, it groweth in shadowe hedges best. The roote of it both purge all the inward partes, specially by extenuating grosse & thicke humours, it is also good against coughes, distillacions, shorte breathinges and ruptures, being mixed with hony.

30. Cucumbers. *Cucumis.*

Cucumbers be cold and moiste in the seconde degree, they be best in a fat ground and in sonny places, but they must be often watered.

*Mathiolus in cō.
Diosco.
Pro dolore renū.*

They ware ripe in Iulie, they are good for the stomake, for they coole, and doe not easely corrupt. Their seedes are worthe to be saued, for they are good for many hote diseases. If they be taken with milke, they be good for eruptions of the reines and bladder, also they prouoke

prouoke vrine. But if Cucumbers bee not well digested, they breede euill humours in the body. Melons and Pepōs be of the same nature.

31. Gourdes. Cucurbita.

Gourdes be colde and moiste in the seconde degree, they loue waterie and moist groundes. If they be eaten rawe, they bee vnplesaunt and very hurtful to the stomake, and wil not be digested, thei slack thirste. But if they be sodden, bake or fried, they minister to the body colde and moiste nourishment, and that in little quantitie, for because of their slipperines, they passe sone out of the body, yet being so vsed they be easy of digestion, and doe prouoke vrine.

*Diosc. lib. ii.
Cap. Cxxvii.
Ramenta eius in
fantibus capiti ar
dorem quam Sys
riasin vocant in
sincipite illinitur.*

32. Helandine. Chelidonia.

Helandine is boote and drie in the thirde, it groweth in shadowe places. The iuyce of it mixed with hony and sodden in a brassen vessell, is good against dim-

*Pres. remedium
contra caligines
oculorum.*

C. iij.

nes

The hope

nes of the sight. Some vse the roote of it
for the jaundice, conuining of obstruc-
tions of the liuer, sething it in whyte
wyne, with Anise seedes, and then drin-
king the decoction. If it be chewed it is
good for paine in the teeth.

33. Clarie. Harmhuyn.

*Diaca. lib. iii.
Cap. Cxviii.
Cum vino pro-
uocat venorem.*

Clarie is hote and meanely drie, it
is of vertue to prouoke carnal lust
specially the seede of it drike with
wyne. If it be mixed with hony it
is good to pouрге whyte spottes in the
eyes.

34. Marigouldes. Calendula.

*Menses purgant
cum vino pota.*

Marigouldes be hote and drie
moderaty, the herbe of theint
is good to be put in salleties &
pottage. The iuyce of them is
good for the tothe ache.

35. Langue de bief. Lingua bouis.

*Gal. lib. viii. Sim.
medi. Dysente-
rias & febres
inuat. &c.*

Langue de bief is hote & moist in
the first degree, it is in maner of
thesame qualitties and operatiō
that Buglosse is of, so; it is good

for obstructions, and prouoketh bzine.

36. Betony. Betonica.

Betonie is hote & drie in the firste degree complete, it will grow in colde and shadowie places. This herbe is good against the stooone

*Diosco. lib. iiii.
Cap. iiii. Medis.
comitialibus &
in sanis in aqua
sumpta.*

in the rayles: It pourgeth and scoureth the lunges, the brest, and the liuer, it is good against the falling sicknes, and the Sciatica, it is good against biting of serpentes and venemous beastes. The rootes of it mixed with water and honie, being sodden and drunke warme, doe prouoke a vomite, it is also good against burstinges and crampes.

37. Germaunder. Chamedris.

Germaunder is hote and drie in the third degree. The herbe being sodde in water while it is grene and so dronke, is good against conuulsions, coughes, hardenes of the spleene, difficultie in pissinge, and against dropsies in the beginning of the, it prouoketh bzine and menstres, and

*Diosco. lib. iiii.
Cum melle pur-
gat vetera viscera.*

The hope

taketh away obstructions.

38. Daylies. Bellis minor.

*Valent in stru-
mis et capiti fra-
cturis.*

The smal Daylies are hote & drie somewhat. This herbe is good against Palsy, Colic, and the sciatica. And the iuyce of it is good for freshe woundes, both taken inwardly and applied outwardly.

39. Comferie. Consolida maior.

Symphitum.

Diosco. lib. iiii.

Cap. ix.

*Decoctū in aqua
mulsā & potum
pulmonis vitia
purgat. &c.*

Comferie is hote and drie in the seconde degree, it groweth in watrye and moorish places, the roote is to be gathered in Autūne. The rootes being bzied and druncke they are good for them that spitte bloud, and for them that be bursten. It pourgeth attyre and corruption gathered in the breste and lunges, it glutinath and ioyne together freshe woundes if they be anointed therewith. The decoction thereof in wyne is good for the blodie fluxe, and for the redde fluxe of women. It is good for broken bones.

40. Motherwaxe. Artemisia.

Mother.

Otherwozte is hote in the se^{Gal. lib. 6. Sim. ad}
conde degree & drie in the first. ^{renum calculos}
It doeth heate and extenuate, ^{& ad fomenta}
^{niones vieri.}
it is good to make incisions
in the decoction thereof to prouoke se
cretes. It is also good against the stone
and suppression of vrine. And finally,
this herbe doeth chiefly help womenns
diseases.

41. Sperage. Asparagus.

Sperage hath an absteriue and ^{Diosco. lib. ii.}
scouring vertue, without any ^{Cap. cxviii.}
manifest heate or colde. This
herbe nourisheth moste of all ^{Menses eiunt ves}
other herbes, also it doth prouoke vrine, ^{nerem stimulant}
openeth the obstructions of the liuer and ^{Plinii.}
the raynes, specially the rootes and se
des of it.

42. Smalache. Apium.

Smalache is hote in the second
degree and drie in the thirde.
This herbe doeth prouoke ^{Menses trahit v}
vrine and secretes, dissoluet ^{rinam eiect Dios.}
wynde, specially the seede thereof. It is ^{lib. iii. Cap. lxxiii}
C. v. hurte

The hope

hurtfull for them that haue the fallinge
sicknes, it openeth obstructions, & scou-
reth the raines, and the bladder. It is
good to make incisions of it for them to
sit in that haue the stone.

43. Drache. Atriplex.



Drache is colde in the first de-
gree and moist in the seconde,
it loueth to be continually wa-
tered, it maketh the belly so-
luble for the slipperines that is in it, it is
harde of digestion, and hurtfull to the
stomake. The seede of it is absteriue, &
therefore it is good for the Jaundice that
is engendred of obstruction of the liuer.

44. Sothernwood. Abrotonum.



Sothernwoode, is hote & drie
in the thirde degree. The seede
of it being dronke in water, is
good for them y^e can not breathe,
but whē they hold their necke outright,
and for ruptures, crampes, the sciatica,
difficultie of pissing, and stopping of the
monstruis. Also this herbe killeth weas-
mes in

Diosco. lib. ii.
Cap. lxii. Eius
decoctum vul-
uae in sessione
molit.

Diosco. lib. iii.
cap. xxvi. In vina
pota exitialium
venenorum ans
idolunt est.

of Health. Fol. xxxviii.

mes of the body, being receiued inwardly, or applied outwardly.

45. Garlicke. Allium.

Garlike is creading hooft and drye, it hath the same facultie to heate that pepper hath. It doeth prouoke vyne, and helpeth digestion. It profiteth against the shaking of feuers, being either drunken, or outwardly anointed before the fit. It is good against the plague, and biting of venomous beastes. It is good against olde coughes, and diseases of the breste, it prouoketh appetite.

*Diosc. lib. ii.
Cap. cxvi.
Aclem oculorum
eju habitat.*

46. Onions. Cepa.

Onions are very hote and drye. They engender wynde, they doe extenuate, & make thynne the grosse and thick humours of the body, and doe cut asunder the clamy humours. They engender thirste, they prouoke appetite, but ouermuche of them causeth headache, the iuyce of them poured into the noleth, purgeth

*Diosc. lib. ii.
Cap. Cxi.
Supressas mens
ses pellit.*

geth the head:

47. Leekes. Porrum.

*Cum melle vuls
v. is purgat tes.
Plinius.*

Leekes do heate and extenuate
as Onions doe, they are hote &
drie in the seconde degree. Thei
engender wyndines, and make
euill ioyce. They prouoke vyaine, they
kill the sight if they be eaten often, they
cause greuous dreames and hurte the
Stomake: They cause headache, and thei
hurte the raines and the bladder, thei ar
good against the hemerhoides, thei exte-
nuate grosse humours in the bodie.

48. Maiozam. Maiozana.

*Amaratus in pes
so subdita menses
ducunt inquit
Dios.*

Maiozam it is hote and drie in
the thirp degree, it lough sha-
dow places, water & dunge,
it hath vertue to heate. The
decotion of it being dronke, profiteh
against the dropsie being new begonne,
and against difficultie of pissing, & gri-
pinges in the guttes. There may be oil
made thereof, whiche is good to heate
and molifie the lennes.

49. Great Mallows. Bismalua.

Mallows, their leaues & flowers are hote and drye in the first degree, but their rootes in the beginning of the seconde, they haue vertue to losen, mitigate, digeste, and dissolue, any harde swelling. They are good to make the belly soluble, and for soluble children. They are good against inflammations, and doe ripen, dissolue, discusse and breake swellinges and apostumations. The seede is good against the stoon of the raynes, & difficultie of vryne. The decoction of the roote is good against the bloudie fluxe and spitting of bloud.

*Eius decoctum
vulnas in fessio-
ne molliu prodest
erosionib9 vesicae
& intestinorum.
Ec. Dios. lib. ii.*

50. Dill. Anethrum.

Dill is hote in the thirde degree, and drye in the serbo. It easeth inflation and windynesse, and prouoketh vryne, if it be sodden in Oyle it easeth paine, and prouoketh sleepe. Also it digesteth crude and rawe humours, and dissolue them. The oyle of Dill

*Anethum vinctum
mouet & tormis
na sedat vi Plis
nius inquit.*

of Dyll is of like vertue.

51. Floore de Luce. Iris.

Diosco. lib. i.
Decoctum earū
feminarum fotis
has vtiliter im-
ponit.

Floore de Luce is boote in the
seconde degree, and drie in the
third. The rootes thereof haue
vertue to heate and extenuate,
and to scoure and ripen, they are good
for the cough, & they extenuate humours
that are not easy to be spitted out: And
are good against shortenes of breathe.
They helpe gripinges, and purge soule
vicers.

52. Laurell. Laurus.

Diosco. lib. i.
Cap. xc.
Cortex radice.
calculos rumpit.

Laurell is boote and drie in the
thirde degree, the berries thereof
are good for windines and col-
licke, and for stiches, & for any
aine that happen to the guttes or sides
throug colde or wyndines, being either
applied outwardly or taken inwardly.
The leaues also are of the same vertue.

53. Lincwoxe. Epatica.

Diosco. lib. iiii.
Cap. xlviii. In
uat regio morbo
coreptas. &c.

Lincwoxe is colde and drie, and ab-
sterline, it groweth vpon moist stones,
and

and spring heades, it is good against inflammations, and profiteth against ringwormes and tetteres.

54. Lilies. *Lilium.*

*Dios. li. iii. cap. 2
Ignibus sacris
semen et folia
in vino illuminantur.*

Lilies be hooted and dyed in the first degree, their rootes be absterfue. The smell of Lilies is good for a colde brayne. The oyle whiche is made of the flourets of Lilies, hath vertue to dissolve, mollifie and digest all hardines and swelling, specially the hardines of the wombe. And it mollifieth senues. The roote of Lilies being burned or roasted, and then brayed with oyle of Roses, is good to be layde upon burninges and scaldinges untill they be whole. It is good for scurfe and Lepre in the face.

55. Louage. *Leuisticum.*

Galenus mensciat ex primis prouocet flatus que discutiant

Louage is hooted and dyed in the thirde degree, it loueth moiste groundes. The herbe roote & seede, hath vertue to heate, it is of like qualities to Smalliche, and persely,

The hope

self, and therefore it prouoketh vyne & menstruis, specially the seede of it. Also it dissolueth wyndines, breaketh the stone, prouoketh swette, and taketh away obstructions of the splene.

56. Myntes. Menta.

*Diosco lib. iiii.
Cap. xxxv.*

M

yntes bee of diuerse sortes, they are hote in the thirde degree, and drie in the seconde.

*Infirmior tamen
est mentha odor-
ratis quam calas
mentha & miz-
mus excoalfacit.*

And therefore they haue vertue to heate to restraine, and to drie, the iuyce of Myntes staunceth bloud being dronken with vineger, Myntes kyll woymes, and prouoke carnall luste, they cease vomites and yeking, they are good for a coloe lyuer, they corroboreate and strengthen the stomake, making good digestion, but cholericke folke may not vse it moche.

57. Peppe. Nepeta.

*Herba patta
Matthio. Com.
in bib. iii. Dios.
Cap. xxxvi.*

P

eppe is thinne of substance, and it is hote and drie in the seconde degree. The decoction of it beyng drinke, is good against
bzu.

bullynges, commotion and gelypynges.
Also it prouoketh vyne.

58. Filipendula. Saxifraga rubra.

Filipendula is hote and drie in the thirde degree. The rootes of it are good against the strangurie, and suppression of vyne. And also against the paines in the reines, and the stone therin contained: also it is good against the windes of the stomacke, and against the coldnes of breath.

59. Samol. Ocimum.

Samol is hote in the seconde degree, and somewhat moyste, the seedes thereof comforteth the hart, and the hedde. The seedes of it be good for the Cardiacal passe. This herbe chaungeth the coloure that is engendered of melancholie into mirth and gladnes.

60. Lisanders. Olusatrum.

Lisanders are hote in the seconde degree, and drie in the thirde, it is of the same qualities that Sumache is of, but that it is stronger.

The hope

It prouoketh urine and menstres. Also the roote sodden in wine, is good against the stone, & for pain of the sides & loines.

61. Berberes. Oxyacantha.

*Restringit fluxus
menstrui.*

Berberes be cold and drie in the seconde degree, and thei bee restrictive. The fruite of the will stoppe the flure of the wombe, and womannes flure: the roote of it being braced and applied, will drawe out thornes, or soche like thynges, sticking in the fleshe. Conserue made of the fruit thereof and Sugare, is good to quench the thirst. And so to bring their mouths in taste, that haue hotte Feuers, and to prouoke and stirre by appetite.

62. Pionie.

Pionia.

*Sanat morbum
comitalem Plini*

Pionie is of a thine substance being drie and moderately hot. The roote of it taketh awaie obstructions of the Liver and reins, and stoppeth flures of the bealie, being sodden in sower wine. It hath been proued, that a roote of Pionie, being braced

ged aboute a childes necke, hath preser-
ued it from the falling sicknes.

63. Poppie. Papauer.

Poppie is colde in the coldesth
degree: the white is better then
the blacke. It hath vertue, by
reason of cold to prouoke slepe,
it is harde of digestion, and nourisheth
but little, it is good for the breste and lu-
ges, againste the cough, & stoppeth thin
reumes flowing out of the hedde.

*Somnum concilia-
at, ex intemporis
calida ut in fer-
bribus sepe con-
tingit.*

Radishe. Raphanus.

Radishe is hote in the thirde de-
gree, and drie in the second de-
gree. It loneth a fatte grounde
that is loe and well tilled: It
heateth, it engendzeth winde, it is plea-
saunte to the mouth, but it is enemye to
the stomacke, it causeth belkynge, it pro-
uoketh vyne, and maketh soluble. If it
bee taken before meate, it lifteth it vp in
the stomacke, and therefore it is good to
be eaten before meate, of them that will
domette; being sodden, it is good againste

*Frangit lapidem
in renibus.*

F. ij. an olde

The hope

an olde cough, and for grosse humours,
contained in the breaſte.

65. Balme. Meliſſa.

*Auicē. Cor ex-
bilerat vitaleſq;
que facultates
reborſet.*

Balme is hote in the ſeconde de-
gree, and drie in the firſt. It is
good againſt the biting & gna-
wing of the ſtonacke comming
of colde. And it profiteth againſt ſadneſſe
and feare that commeth by meanes of
melancholie, it cauſeth mirth, & is good
againſt melancholicke and flegmaticke
humours, it hath like vertue that hore-
hounde hath.

66. Vines. *Vitis vinifera.*

*Dioſco. lib. v.
Cap. i. Lacrima
vitiſſimum, ex vino
calculos pellit.*

Vines, their leaues be cold and
drie, but ripe grapes whiles they
be ſoluer be cold and drie: ripe
grapes bee hote and moiſte in
the firſt degree. Grapes doe nouriſhe
more then any other fruite except figges;
and they breed no euill iuyce if they bee
fully ripe, but yet they engender loſe &
foggy fleſhe, yet they are the better that
they paſſe ſwiftely out of the body, the
ſkinneſ

Skinnes of them and the stones shoulde
not be eaten. The leaues and tender
vines, are good to be applied for paine
of the head, and for inflammations and
burninges of the stomake. The iuyce
thereof is drunken against the bloudye
flire and spitting of blood.

67. Winter cherie. Alcakengi.

Winter cherie is cold in the se-
conde degree, and meane be-
tweene moist and drie, it is re-
strictiue. The leaues of this
herbe hath vertues like to garden night
shade. The frute of it is good to prouoke
vrine, & therfore it is mixed with many
medicines, that haue vertues to helpe
diseases of the liuer, the bladder, and the
reynes.

*Vrinam pellit.
Lapidem frangit
sanat vesicam.*

68. Valerian. Valerian.

Valerian is hote and drie in the
seconde degree, this herbe doth
heate, if it be dried and dronke
it prouoketh vrine, his decoction
doth the same, it prouoketh natur

*Phu.
Diosco. lib. i.
Cap. x. Ad lute-
is dolorem effi-
cax: menses cit-
rinam mouit.*

F. iij. struis,

The hope

Arvis, it is good for paynes in the sides &
herte, it groweth best in moist places.

69. Sauery. Saturea.

*Ad morbos pul-
monis et pectoris*

Sauerie is hote and drie in the
thirde degree, this herbe hath
thesame vertue y^e Time hath;
and is good to be vsed for pre-
seruation of health, it is good against
diseases of the lunges and herte, it pro-
uoketh vyne and menstruis, it stirreth
vp carnall luste, it helpeth digestion of
the stomake, and sharpeneth dulnes of
sight.

The first Chapter.

Of herbes growyng without manys
labour in lowyng of plan-
tynge them.

I have declared before what
herbes are mete for a gardein,
and what vertues they haue,
not being ignoraunt but that
I haue omitted many herbes whiche be
hard to gette and be but little knowen,
and therefore I omitted them, being co-
tent

sent to name the moſte common herbes
that be in diuerſe gardeins, whiche may
ſuffice the ignoraunt people. But beſi-
des the herbes that are planted in gar-
deins, ther ar diuerſe herbes that growe
of their owne accorde in y^e fieldes, which
haue notable vertues fo^r ſundry diſea-
ſes. And therefore I would wyſhe all
men and women to doe their endeauour,
to knowe the and learne their vertues.
Nowe in this place I will reherſe the
names of certain herbes of the field that
be moſte common: moze of their vertues
and properties, fo^r breuitie I lette paſſe
vntill an other tyme.

¶ The names of herbes growing
of them ſelues.

- | | |
|----------------|-------------------|
| 1. Wormewood | 8. Enula cāpana |
| 2. Houſelike. | 9. Agrimonic. |
| 3. Houſe eare. | 10. Ipebright. |
| 4. Shepherdes | 11. Furnitort. |
| Purſe. | 12. Partort of |
| 5. Calaminte. | the wall. |
| 6. Centorie. | 13. S Ithons wort |
| 7. Woodbine. | 14. Cromell. |
| | J. iij. |
| | 15. |

15. **Sanifrage.**
16. **Morebunde.**
17. **Nettles.**
18. **Stare seede.**
19. **Mercurie.**
20. **Marrowe.**
21. **Water Lilies.**
22. **Plantaine.**
23. **Maiden here.**
24. **Polipodie of the Dike.**
25. **Five leaved.**
26. **Grasse.**
27. **Crabious.**
28. **Ureaine.**
29. **Knottgrasse.**

Whereto I haue declared the names of those herbes; whiche among all other I would wishe wer to be knowne of the common people; that by the thei might the easilier get remedie, and help of their griefes & sickneses, without any greatesse coste or trauaile.

The xi. Chapter.

A declaracion of sicknesses and health.

I thinke it were superfluous to declare, that health is profitable and pleasaunt to al menne, since eche man daily doeth wish and praye, either for the restitution, or for the continuance of the same. But I suppose

pose it be nedeful to declare, what health
is, and wherein it consisteth, that there
by the ignorant maie learne to knowe
when thei are in perfecte health, & when
thei be enclined to sickness. Note there-
fore, that health is a naturall affection
and state of the bodie, wherein eche me-
ber is able to doe that office and action,
that nature hath ordained it for, partly
as the stomacke to digeste perfectly, and
to haue good appetite. &c. Note also, that
this naturall state doeth remain so long
in eche member, as it kepeth the natu-
rall temperature, that it should haue, in
heate, cold, moistnes and drynes: and al-
so hath the same forme, quantitie, num-
ber, and place, that nature hath ordai-
ned it to haue. If these thinges bee pre-
sent to eche member of the bodie, then is
the hole bodie in perfect health. Except
some externall cause doeth hinder it, as
a wounde, pricke, brouse, or some such
like outward euent, whiche doe detrac-
t from the health, and cause some sickness.
Note therefore, that sickness is contrarie

Note this.

Equidistant
to the
center of the
circle

Handwritten

to health, and therefore it is not harde to knowe what sickness is, and wherein it doeth consist. Howbeit, I will declare somewhat of it, that it may bee the more plainlier understood of all menne.

Sickness is an unnaturall affection and state of the bodie, wherein some members are binded and letted, that it can not perfectly fulfil that office and action, that nature hath ordained it to doe: as when the stomacke doeth lothe meate, or can not keepe it til it be digested. &c And note that this unnaturall affection of the bodie, doeth consist in the members of the bodie, three diuers waies, for either it cometh by distempore of some member, so that it is hotter, colder, moister, or drier, then it should be of nature: Or els by indecent fashion, quantitie, number, or place of some member.

Distemp-
rance.
Will forme.

Solution.

Or last of all, by solution and distheuing of some partes, by ulcers, impostumes, woundes, or soche like: which partes were ordained by nature to be ioyned together, and therefore the separation of them

them is a disease. These bee the diuersities of diseases, whiche when they chaunce in manes bodie, there is a striel and battail, betwene nature and them, whiche shall overcome other. And if sickness overcome nature, then doeth death issue: but if nature dooe ouersome the sickness, then the bodie by little and little, is restozed to health again. And note that in this combate, betwene the disease and nature, the physician is as it were a minister and aider to nature, to help her to overcome the disease, by soche meanes as the arte of Physicke doeth teachen bym, maie beste bee doen: For there are sundrie kindes of aides, whiche are to be sought out by this meanes. First, it is to bee noted, that this is a mosse generall precepte in Physicke: *Contraria contrariis curantur*, that is, diseases are cured by their contraries, and therefore, if the disease bee a distempere of hotte, colde, moiste, or drie, whereby any parte of the bodie is altered from his naturall state, then to help nature against that distem-

purc,

Contraries
doe cure their
contraries.

pure, you must applye or minister a medicine, that is contrary to it, that is, a cold medicine to a hotte disease, a hotte medicine to a cold disease, a drie medicine to a moiste disease. And this muste bee directed with diligente obseruation, or els there is daunger in it, rather then profite. As for an example. If a little distempere of heate should happen to a member of the bodie, there might bee applied so colde a medicine to it, that would alter the member into a greater distempere of cold, then the heate was. Note therefore, that the temperature of eche member, muste be learned & considered, when it is in health, and then the distempere must diligently be noted, how moche it differeth from the said temperature, so & so moche must the medicine differ on the contrary parte. As for an example. If a member were distempured, that it were two degrees hotter then it was being in health, then must the medicine, bee two degrees colder, then the temperature of the member was. And so by that meanes, the two colder degrees

CONSTITUTIONE
DIE CITE PHILIP
D. 15. 15. 15. 15. 15.

grees of the medicine, will be able and
 quench the fire, both degrees of disease
 pure, and will bring the member again
 into his natural temperance. Thus is
 a due proportion necessary to be con-
 sidered, as yet before the disease and
 the medicine, so that they will rather keep
 the right influence of a disease be kept
 by a moderate use of medicines in the
 body, both that it may supply the nature
 then the physician hope to nature by cal-
 ling in the same place of the abundance
 of disease, and the abundance, which is
 nature is the necessary to be done, so
 remain in the body, and note that
 this calling in the abundance is done
 directly, according to occasion, but it is
 not by some means by taking of blood,
 some by purging, or by vomiting, and
 some by plugging of wounds, or by
 sweating, these and such like are some-
 time the doings of the physician, which
 with helpeth nature, against the dis-
 ease of the body, in which the nature
 is obstructed. What is, to be done by re-
 traries,

all nature
 is made of
 all the world
 which is the
 nature

when the
Phisician, &
how the Phi-
sician should
minister.

traries, for euacuation and purging,
be contrarie to replication and folmes of
humours. But in doing of these thyn-
ges, there ought diligent heede to be ta-
ken, that they be attempted in a conue-
nient tyme: and that they be dooen with
good measure, that is, not to little, nor
to moche. And further consider where,
howe, and with what you were beste to
proceede, that nature maye thereby receiue
more comoditie then hinderance. Here
therefore, the helpe of a skilfull and cir-
cumspecte Phisician is moste requisite,
for if euacuation by purging, bloodlet-
ting, sweatyng, or otherwise, be dooen
out of tyme, out of measure, or contrarie
to that whiche is requisite, as if you doe
pouge, when bloodletting is onely ne-
cessarie, then is the disease aided against
nature, wherby greater danger of death
doeth ensue, then would have dooen, if
nature had been let a lone. But to con-
clude briefly, note, that in all diseases the
dutie of the Phisician is, to vse the con-
trarie remedie to the disease, that hea the
maie

waite bee restored, as to take a waite that,
whiche is superfluous, is to adde to that,
whiche lacketh, to soften hardnesse, and
to carrie grossenes, and contrariwise, al
waies endeavouring to recover the na-
tural state of the member diseased. Like
wise in hollowe bleets and woundes, to
cause fleshe to growe, and to set in again
bones that are out of joint, and soche o-
ther like al waies addeing, subtracting,
or amending that whiche is wanting,
habounding, or out of his betwixt forme
and place.

The. xlii. Chapter.

What thynges the Physicion ought
to knowe, before he attempte the
cure of any disease.

I have declared sufficiently in the
former Chapter, how that it is
the propertie of nature onely, to
strike and fight againste disea-
ses. And how that the Physicion is but the
minister, and servant of nature, either
to adde soche thynges to her, as she maye
be able to destroye the disease withall, or els

The Physi-
cion is but a
servaunte.

by

by plucking cleane a case, the greatest
 parte of that matter, whiche causeth and
 maintaineth the sickness. And therefore
 it is mete and necessarie for the phisician
 before he minister any thyng, to learne
 and seache out perfectly, the cause of the
 disease, in whiche if he be ignorant, it
 is more by good fortune then by cur-
 ryng, that he cureth any disease. For,
 how is it possible to help nature in that,
 that she hath neede of, excepte it bee firste
 knownen what she needeth, whiche none
 can knowe, excepte the cause, of the dis-
 ease be manifeste to hym, so that he maie
 minister thinges directly, contrary to the
 cause of the disease. And therefore I can
 not but lamente the ignorance of the
 common people, that are perswaded, that
 one medicine is sufficient for one disease,
 not considering that one disease maye
 come of sondrie causes. And therefore it
 necessarie requireth diuerse medicines
 As for example, weakenesse of the sto-
 macke, that it cannot digest well, or that
 it hath no good appetite, is one disease,
 whiche

wh
 dose
 of
 cine
 dy
 mal
 onl
 mea
 ther
 mul
 Bu
 hun
 flo
 ther
 fluo
 by
 me
 cine
 bou
 med
 wyl
 mul
 Bu
 can
 fall

Whiche neuerthelesse may bee caused a
dosen sundrie wayes, therefore the cure
of it can not be alwayes with one medi-
cine, but rather in eche cause with a sun-
drie medicine. As if weakenes of the sto-
make come of a colde distempere of it selfe
only, then it must be made hote by some
meanes. If heate causeth the weakenes
then it must be cooled. Likewise you
must moisten dries, and drie moisture. *Ex pituita oritur*
But if the weakenes be caused of some *sanguis.*
humour that doth abounde whiche hath
flowed into the stomake, or hath been
there engendred, then must that super-
fluous humour be purged out, either
by vomite or purgation, with a meke
medicine. As if it be flemme, with a medi-
cine that expelleth flemme, if choler be a-
bounding there, then must it be soche a
medicine as pourgeth choler. And like-
wise for Melancholie, a mete purgatiō
must be vsed to drawe out the humour.
But if the imbecillitie of the stomake be
caused by a distillation and reuome that
falleth out of the head into it, then is the
C. j. cure

The hope

ture to be wrought in the head, and not at all in the stomake. And likewise if distempere of the liuer or splene, dooe weaken the stomake, the cure consisteth in healing those members, and not in ministring any thing for the stomake, for it wilbe well as sone as they are cured. Thus it is declared at large in one example the diuersitie of causes in one disease, that thereby all men might likewise consider that euery disease in eche member of the bodie may and doth likewise come of diuerse causes, against which causes if the medicines be not directly ministrred, it auailleth nothinge, but rather hurteth,

Therefore let no man thinke it sufficient for the Physicion, if he knowe that a man hath soche a disease: as the ague, the Colicke, the Flixe, or soch other like, that then he may straightwaye (if he be conning) minister a medicine mete for it. No, not so, but he must first searche by al meanes possible the verie cause of the disease, which the ignorant people haue long

Finde forth the cause, that the medicene.

long time been persuaded, that a cunning phisition may doe in all diseases, by the onely sighte and inspection of the vaine. But alas, thei are craftely belwitted or couetously blinded. For to come to the knowlege of the cause of some inward disease, the vaine profiteth nothing. And in mooste inwarde diseases of the bodie, there ought as good regard to be had to the pulse, and to the dispositions and state of the brain of the sicke, as there should be of the vaine. Also the egestions, sweate, spittle, and other excremetes are not to be neglected, in so moche as at some time, thei do declare the cause of the disease, and the state thereof, when the vaine sheweth nothing at all. As for example. In a pleurisie, or in an inflammation of the lunges, or in a squinancie, or soche like. There is moze to be knowen by spittle, then by Urine, likewise in a lare, or in a bloodie fluxe, or in a Colike, or Illacke, there is moze certaintie of iudgemente to bee geuen by egestion or odore, then is by vaine; whiche thinges

Stercus et urinae medicorum fercula prima.

Signa pleuritidis

G. ij. those

The hope

*Urina non est
nisi sanguinis ex-
crementum & a
re iibus attractu
atque hinc per ve-
rinarios meatus
in uricam de-
latum.*

those that bee not altogether addicte, to
their own fantasie, made quickly by good
reason, be perswaded to credite. For U-
rine is nothyng els but the wattrie and
whaishe parte of the blood: for it is strai-
ned from blood in the Liver, and sucked
from thence into the raines, from whence
it distilleth doune into the bladder, and
so passeth forth. Since therefore, urine
is the excremente that is separate from
blood: there is good cause why it should
shewe the estate of the liver, and of blood
in all partes of the bodie. And also it can
well declare the estate of soche members
as it passeth by, as of the raines, the bla-
der, and soche like. But certainlie in o-
ther diseases that bee out of the vaines,
and be distaunt frō the places, by which
the urine passeth, there is no certatn iud-
gemente to bee geuen by the urine, un-
lesse the vehemencie of the disease, hath
infected the blood or liver, after some sort
peuerthelesse, soche is the ignorance
of the common people, that thei thinke
him woorthie of no estimaciō in phisick,
whiche

whiche can not at the first sight of the v
rin (although it hath been caried. xx. mi
les) tell whether it be a mannes water,
o2 a womānes, and how the disease gre
ueth the paciente, better then hymself,
& also whether he shall line o2 die, what
disease so euer it be, whiche thinges vn
doubtedly, in diuerse diseases are impos
sible, to be tolde by the onely sight of the
vzine. And therefore it is thought meete
fo2 hym, that will minister Physick due
ly and rightfullie: First to se the patient
and to talke with hym o2 her, whether it
be. Then to feele the pulse, & to obserue *1^{us} pulsus.*
well the state thereof: nexte to vie the di
ligentlie the excrementes, not onely the
vzine, but also the o2dure, spitell and
sweate. Laste of all, to haue respect to the
place where grief is, and to consider the
accidentes that rise therof, not omitting
to knowe the fo2mer diete, and trade of
life of the sicke. These thynges then be
yng diligentlie and seuerallie marked,
the Physicion maie moze certainly learn
the cause of the disease, the strength ther

The hope

Blinde ba-
parde is bol-
deste.

of, and to what ende it will come, then
he could by seying the vyne onelie. And
by that meanes he made minister a mete
medicine for it, whereby the sicke shall
sone finde ease, and hymself great good
same. Other wise, he might by his erroz
and ignozaunce, to mēt the sicke worse,
and bying perill of death, to his vtter re-
proche. Thus haue I partlie declared,
what thynges ought to bee knowen of
the Physiciō, that thereby he might with
dyaue and take alwaie, the sonde and so-
lishe opinion, that a great number of the
countrie dooe credite, to be true (that is)
that the sight of the vyne is sufficiente
inough for a cūning Physicion, to know
the disease of the sick, and the cause ther-
of, and to minister apte medicine for it.

The. xiii. Chapter.

Of the vse and commodities of pour-
ging and bloudletting.

Note that if the bodie of man
doe abounde with humours,
whiche are ready to oppresse
nature, then whether ther be
sicknes

sicknes in the body present by meanes
 of them, or if there be but dainger of sick-
 nes, those humours must bee euacuate
 out of the bodie, either by bloudletting
 or by pouring, or by vomite, sweating,
 or bathes, or by some other kinde of eua-
 cuation. But I wil speake here onely of
 euacuation by bloudletting and pour-
 ging. And first of bloudletting. There
 be diuerse thinges to be considered befoze
 bloudletting. The age of the patient, Age.
 the complexion, the time of the yeare, Custome.
 the region, the custome, the strengthe, & Complexion.
 the behemencie of the disease. The age
 must be considered, because children vn-
 der 14. yeares of age, and old folke may
 not be let bloud without great necessitie
 require it. The complexion is to be no-
 ted, because a hote complexiō hath large
 vaines, and aboundeth with much bloud.
 And therfoze they may forbear a good
 deale of bloud. But coole complexions
 haue narrowe vaines and little bloude,
 and therfoze their euacuation must bee
 small. The time of the yeare must bee Tyme.
G. liij. marked

The hope

marked that the weather be not too hote
nor too colde. And therefore the springtime
is most apte time for blood letting, be-
cause it is temperate.

*Tempus, habi-
tus, regio.*

The region and countree is reherſed,
because it is to be noted that if the regiō
be very hote, or very colde, it is not good
to let blood: a temperate region is mea-
test for it. Custome is not to be neglec-
ted, for thereby we may know that they
that haue ben accustomed to blede, may
better suffer blood letting than those that
neuer were letten blood. The strengthe
of the persone must be regarded, for if
there be great weakenes, it is very dan-
gerous to let blood at all, except extreme
necessitie compelleth. Also the vehemē-
cie of the disease is worthe to bee mar-
ked: for if it be a vehement disease, you
must let blood straight, if the former cir-
cumstaunces doe suffer it.

These thinges considered, if they wil
permitt blood letting, and if it bee in a
necessarie cause, it shal be good and expe-
dient to knowe in what signe the moone

is, for

is, for you must take hede that she be not
in the signe that gouerneth that mem-
ber, wherein you entende to open the
vaine, and also forsee that she be in soche
a signe as is good to let blood in, which
the table in the ende of this booke, wyll
teache you. The vles and commodities
of bloudletting, are as foloweth. First,
this is a general rule, that bloudletting
is a very good and mosse conuenient re-
medy for all diseases that bee engendred
of aboundaunce, flowing or eruption of
blood, as be chiefly the feuers called Sy-
nochi, Also the phzenesie, squinancie,
pleurisi, peripneumony, opthalmie, & a-
gainst al inflammations, and impostu-
mations, engendred of blood in the ly-
uer, the splene, the raynes, the wombe,
the share, the armeholes, the armes, the
legges: to conclude in al inward or out-
warde partes, wheresoeuer the infla-
mation bee, bloudletting is good for it,
whether it be now present, or that ther
be daunger that it will shortly engen-
der. Also bloudletting is good in feuers,

*Gal. lib. ii. de
temp. Cap. v.
Multo que abun-
dant sanguine
idiotque copios-
sam ferunt vac-
uationem.*

C. v.

whether

whether they be continual or intermit-
tent, if so bee the obstructions and stop-
pings of the vaines, be caused of immo-
derate repletion of humours.

And note that bloudletting, dothe
emptie and enuacuate from the bodie,
all humours alike, as wel good as bad.
And therefore it is chiefly to bee vsed,
when there is too great an aboundaunce
in the bodie of bloud & other humours,
whiche do straine and stufte the vaines,
that there is a great daunger and ieo-
perdie and breaking of some vaine, or
brysing out of some flure of bloud or of
choking, and ertinguish natural heate.
And therfore in soche cases you must let
bloud with all speede, although sicknes
be not already present. For by lettirge
bloud in due season, the superfluous ful-
nes of y^e vaines, is brought into a meane
state againe, the paines that came of ful-
nes and stretching of the vessels bee ca-
sed: The heauines that was felt in the
bodie is taken awaye, and the bodie is
lightened, and made moze quicke and
nimble

Great abos-
dace in blood
requireth to
open a vaine.

nimble to doe all soche actions as nature hath ordained it to doe. Also it causeth natural heat to haue a larger scope, and a free passage by opening and emptyng the straightwayes & passages of the vaines and arteries. Last of all if it be done in time, it pzenienteth diseases, into the whiche the bodie was ready to haue fallen.

Many moze commodities might here be reherfed of bloudletting, whiche is done when it ought, and as it oughte to be done, but to conclude (omitting all o-ther) note for a generall rule, that bloud letting is good against all kinde of diseases whiche be caused and engendzed of bloud, not onely when the diseases are pzenent, but also it is good letting bloud to pzenente any soche diseases if they be forseen or feared, alwayes obseruinge that there be none of these impedimētes aforesaid, whiche prohibite and forbidde bloud letting, except it be in great necessitie and extremitie, for then as the prouerbe is, *Necessitas non habet legē*, that

Moche profite in blood
letting.

The hope

that is: necessitie hath no lawe.

A good note.

Here woulde I leaue of to speake of bloudeletting, but that there commeth to my mynde the common opinion of the ignozante people, which dooe certainly beleue that if any persone be let bloud one yeare, he muste bee lette bloud li-
ke wyse every yeare, oꝛ els he is in (I can not tell) howe great daunger, whiche sonde opinion of theirs, whereof soeuer it sprong at the firste, is no moze like to be true, then I should saie, when a man hath a great wounde by chaunce in any part of his body, wherby he loseth moch bloud, after it is healed he must nedes haue the like wounde again the next yeare to auoyde as moche bloud, oꝛ els he is in daunger of great sickenes oꝛ of deathe. Whiche opinion if I did affirme it to be true (although it bee moste false) yet I might vse the like reason and autoꝛities to defende it, that the common people vse foꝛ theirs: foꝛ they can saie nothing if they be asked why they thinke so, but that they haue hearde manye saie soo.

There

Therefore I would wishe that no man
 should credite any longer this foolishhe
 opinion, being mosse false, onleshe can
 shewe good reason for it, whiche I am
 sure no manne can dooe. Maye this I
 thinke that like as blood letting is not
 good against al diseases, so also it is not
 good in all persones, but onely in those
 that will be content to vse afterwarde a
 moderate, and conuenient diet. Those
 therefore that doe abounde with bloude
 & will be let blood to p̄serue themselves
 from the daunger of any disease, that is
 like shortly to ensue and moleste them.
 They must longtime after be contente
 to vse a moderate and conuenient diet,
 for those whiche be vntemperate & glut-
 tonous in meates or great drinkers, and
 wyne bibbers, they do not only receiue
 no commoditie at all by blood letting,
 but also often times they catche more
 hurte by it then they should haue hadde
 without it, for in this or foure dayes
 space after, they fill & stuffe them selues
 with more rawe iuyces and humours,

*Quando sanguis
 vehementer ab-
 bundat.*

(by

The hope

*Si ebrius quispiā
repente obmutus
erit convulsus
moriatur.*

(by meanes of vnmeasurable diet) then
they had befoze, and often times they dye
thzough conuulcton. And therefore note
that there is soche force & vertue in mo-
derate diete to eschue & decline diseases,
that without the obseruatiō of it, blood-
letting is to no purpose. And therefore if
the commō sayng of the people be true
in any body, that they must be let blood
often, if they be ones let blood, it is onely
true in soche as kepe an immoderate di-
et streight after blood letting, and ther-
foze I counsaile all men to beware of ex-
cesse in eating and drinking after blood
lettyng. Also note y after blood letting,
none ought to walke apace oꝛ to runne,
oꝛ to vse any belement exercise, but let
him be quiet and reffe him self vntill his
spirites berefreshed and quieted againe.
Note also, that none ought to slepe im-
mediatly after bloodletting, but let him
kepe himselfe quiet & watche, auoydyng
all contention and exercise of bodie and
mynde. About twoo houres after blood
letting, there may a little soue be taken,
but

but let it be soche as wil make good iuice
and nourishe a pace, within. liij. howers
after bloud letting or somewhat afoze, it
may be permitted to the patient to slepe,
so that it be prouided for and taken heed
of, that he turne him not vpon the arme
where the vaine was opened, nor that he
doe not loosen the bande, and so lette the
bloud flowe out again. Afterward lette
him vse a straight and sparing diet, dai-
ly encreasing it by little and little, vntill
you be come to your accustomed diet.

And note that the morning is the me-
test tyme for blood letting, when euery *Sanguis quo*
digestio is perfectly finished, and the su- *tempore mit-*
perfluities and excrementes of eche of *tendat.*
them auoided out, whiche must be fore-
seen that they bee so. Or at the leaste in a
time of necessitie the next apt time to let
bloud is, when the stomake is somewhat
emptie, that is, sixe or eight houres after
meate. Thus moche for bloudletting.
Nowe for purging, whose vse and co-
modities I promised to declare.

It is to be noted, that euery kinde of
purga-

purgation hath that secrete vertue and
 propertie in it self, that when it is recei-
 ued in a mans body and is prouoked to
 exercise, the vertue that it hath by natu-
 rall heate labouring to digesse it, then it
 draweth vnto it soche humour as it hath
 power and vertue to purge. And ther-
 fore a purgation is an euacuatiō of vi-
 tious & corrupt humours, whiche trou-
 ble and moleste the bodie, but not of all
 corrupte humours alike. For eche pour-
 ging medicine doth draw vnto it one pe-
 culier & propre humour, (that is) either
 fleme or choler, or melancholie, or wate-
 rie humours. And therefore those that
 be perfectly in health, ought not to take
 a purgation, since they doe not abounde
 with corrupt humours, wherefore in
 those when the medicine findeth no such
 superfluous humours as it hath vertue
 to drawe, it consumeth and wasteth the
 bloud and the fleshe. And for that cause,
 hole folkes are not purged by pour-
 gations, but rather consumed & wasted,
 for it is manifest hereby, that purga-
 tions

who must be
 purged, and
 how.

tions be very perillous to them that bee
in perfect health, whiche thinge is testi-
fied also of Hippocrates in the. xxxvj.
Aphorisme, of his seconde booke, where
he saith after this sorte. Qui corpore **Pourge no**
bene se habent hos purgare periculosum **hole bodie.**
est, (that is) it is dangerous pouring
of those that be in perfect health. Also be-
cause eche pouring medicine hath ver-
tue to drawe one peculier humour, there
is good hede to be take that soche a me-
dicine bee ministred as hath the vertue to
drawe the humour abounding, and no
other, or els in steede of much good which
it would do if it were conveniently mi-
nistred, it may contrariwise doe moche
hurte. According to the saying of Hippo-
crates in the last Aphorisme of his firste
booke, in this maner. Si qualia oportet
purgari purgentur, confert, & facile fe-
ruut, si contra, difficulter, that is, if soche **Purge none**
thinges be poured as ought to be, it pro-
fiteth, and may easely be suffered, but if **humours but**
it be contrariwise, it hurteth and may **malignante**
scarsely be bozne, wherefore ther ought **to nature.**

The hope

One pouring
medicines
do not expulse
the abundance
of eche humour

Diligent hede to be take in the receiuing
of a purgation, that it be ministred by a
skilfull Physicion, that hath certainly
founde out what humour it is that ha-
boureth. But alas the greatest num-
ber of the common people, doe holde an
opinion that if they may haue a medi-
cine for a little money, whiche wil pro-
uoke them often to the stoole, what hu-
mour soeuer it pourgeth out, they are
safe enough: howbeit, I would wishe
the hereafter alwayes to haue in minde
this saying of the moste excellent, Physi-
cion Hippocrates in the xxiij. Aphorism
of the first booke, Deiectionas non
multitudine sunt estimande, sed si talia
deiciantur, qualia conueniunt, that is:
egestions are not to be esteemed for their
great quantitie, but if soche humours be
poured out as ought to be (that is) soch
bitious and corrupt humours as doe a-
bunde and be superfluous in mannes
body. There be diuerse thinges to be co-
sidered of a Physicion before he minister
purgation, as the qualitie of the hu-
mour,

humour, the strength of the sicke, the age, the time of the yeare, & the disease. The qualitie of the humoure is to be considered, that he may knowe what kinde of humour is to be euacuate, and poured out, for it must be onely that which troubleth the bodie with superfluous abou-
 daunce thereof. As if flume doe abounde and trouble the bodie, he must minister a medicen, whiche purgeth flume, and so likewise for other humours abounding. The minister of medicen ought to haue respecte to the strength of the sicke, for if he be very weak and feble, there oughte no purgation to be ministered vnto him, because all purgations doe weaken nature and diminishe strength, and the stronger they be, the more they weaken. Let all men therfore beware of vehement and strong purgations, lest they put their life in harsarde and daunger. By the age of the patient, the Physicion is put in minde that childezen and old men ought not to receiue purgations, except great necessitie require it. The tyme of the

*De humeribus ex
 Galeno & alijs.*

*whēto purge
 when not.*

H. y.

yeare

The hope

what tyme
purging is
very perilous

To a tertian
the cause.

yeare is not to be neglected, for there be
sometimes of the yeare wherein purga-
tions ought not to be ministered, as in
Sommer, specially the Dogge daies, as
they are commonly called, during the
time that the Sunne is in Leo, for then
is nature burnt up & made weake, & she
is not able to suffer the force & violence
of a purgation, but the Spring time is
moste apte for purgations, because it is
temperate. Last of al, & Physicion ought
diligently to beholde and contemplate
the disease, that he knowing what kind
of disease it is, may the better finde out
of what humour it is caused. As for ex-
ample, if the Physicion perceiue the di-
sease to be a tertian feuer, straightway
he knoweth that it is caused of aboun-
dance of choler, and therefore he must
minister a medicine to purge choler, &
so forth in other diseases.

Note, that if there be none of the im-
pedimentes aboue named, a purgation
is good to be ministered to all soche as
haue aboundaunce of euill iuyce or cor-
rupt

rupt humours in y^e bodie, for it draweth
out the humours that dothe moleste, and
thersby restozeth the bodie to his natu-
rall estate again. But if a purgation be
rashely ministred, either to one that ne-
deth it not, or at an vnmete time, or that
it be such a medicine as draweth not out
the humour whiche then aboundeth, or
if the medicine bee vehement and very
strong, it will surely put the pacient in
daunger of his life. These thinges ther-
fore ought to be well taken hede of by al
men, lest they catche great hurte, when
they hope for some profite. But if a pur-
gation bee ministred discretely to hym
that hath nede of it in due time, & by an
apte medicine, whiche is able to drawe
out the abounding humour in sufficient
quantitie, then dooeth the medicine sin-
gulare commodities to the bodie, for it
euacuateth and emptieth out al the cau-
ses of diseases and sickneses, either pre-
sent or to come, being engendred of any
superfluous or corrupt humour, as bee
feuers, tertians, quartains, quotidianes,
fluxes

Medicines
moste apt to
the paciente.

Medicines
moste apt to
the paciente.

Preparatiue
before
purgacion.

Purge in the
Mornynge.

fluxes caused of ratic humours oz sharp
chole, Diopsies, Goutes, Palsies, Li-
targies, and diuerse other. Note that be-
foze a purgatiō be ministred, ther ought
a medicine to be taken, whiche shoulde
pzeare the body & make it apt to purge,
and therfoze it is called a pzeparatiue, it
is geuen fo2 two causes, either to deuide
extenuate, and make theim grosse and
clammy humours, that they inay be re-
die to solue out, whē the medicine dra-
weth them, oz els it is geuen to open &
vnstoppe the cōduites and vessels of the
body, by which h purgation must drawe
the superfluous humour to it. And this
is that whiche Hippocrates doth counsaill
in the first Aphorisme of his secōd booke
where he saith, Corpora cum quisq; pur-
gare voluerit, oportet flumina facere, that
is, when any man wil pouge the body,
he must make it flowing by opening &
vnopening the vessels. The moste mete
time to receiue a purgation, is the mo-
ning, fo2 then are all the digestions per-
fectly finished, and the stomake is with-
out

out meate, there is heede to be taken, in
 what signe the Moone is befoze a purga-
 tion be ministred, for some signes are good
 for it, and some are euill, whiche are de-
 clared in the table befoze, so that if any
 man desire to knowe a mete time for to
 pouрге, there he may learne it. A pur-
 gation must be taken hote, for so it offen-
 deth the stomack lesse, and it wil worke
 the soner. Those that be apte to vomite,
 and are offended with the smell of the
 purgation, let the stoppe their nolethril-
 les or smell some odoziferous thing in
 taking of it. As soone as it is taken it is
 good to smell to a tolle of browne bread
 dipped in vineger, & applie warme clo-
 thes to the stomake, and to washe the
 mouthe straighte after it is taken with
 odoziferous wyne, or to chewe sweete &
 pleasaunt things to take away the hor-
 rible taste of y medicine, by this meanes
 vomiting shalbe eschewed. For f. hou-
 res space after the purgation is taken,
 let the pacient sit still and keepe himselfe
 the quiet and without sleepe, that the
 strength

How to be-
 haue the bo-
 dy in the time
 of purging.

what one
should do af-
ter purging.

strengthe of the medicine may passe to
all partes of the body, if the purgation
wozke slowly, lette him walke vp and
downe a good pace if he can. When it
wozke, in any case there must be hede
taken that the patient doe not slepe, soz
so the operation of the medicine woulde
be stopped. Also in the time of pouring,
immoderate heate and colde are to bee
eschued, and therefore a very great fier,
and the colde and open aire are bothe
hurtfull, soz the bodie must be kept in a
temperate beate. After that the purga-
tion is taken, except the stomake be very
weake, it is bests not to eate any thing,
lest the operation of the medicine should
be hindzed. After that the purgaciō hath
doen working, the patient must be nou-
rished with a meane quantitie of some
broth that will bycede good iuice, and be
easily digested, and after by little and lit-
tle, retorne to his accustomed diet.

Thus haue I as briefly as I coulde,
declared the commodities of bloud let-
ting and pouring, being wel and due.

ly ministred and bled, and the discōmo-
dities that will ensue of the both if they
be at any tyme misused, wishing al men
as they tender their healthe and life, to
be ware of those ignoraūt persones that
use to open but one kinde of vaine for al
diseases, & occupie but one kinde of pur-
gation against all humours, not consi-
dering at all, the time, the strengthe, and
age of the patient, no; the cause of the di-
sease, no; any other of the circumstaun-
ces afoze named, but let theim seke for
the counsaile and aide of one that
is skilfull in phisike, and circū-
spect in his doinges. Who
can consider what neede
they haue, and what
is moſte mete to be
ministred vnto
theim.

One medicin
helpeth not
euery sicknes

(.)

The hope

Here followeth a Table whiche

teacheth to knowe in what
signe the Moone is for ever.

First, you must know what is
Prime or golden number, and
with it you must worke after
this sorte, seeke in the calender

the daie of the moneth, and beginne at
the number right against it, and tell so
many downwarde as you haue daies in
your minde, then marke that number
you finde there. And seeke the Prime of
that yeare, and beginne at the number
that is against it, and tel so many down-
ward as the number was that you mar-
ked before, & where that endeth, against
it you shall finde the signe in the whiche
the Moone is that daye: as for example.

The golden nombꝛe this present yeare
of our Lorde. 1564. is 7. that I keepe
in minde all the yeare. Nowe if I desire
to knowe in what signe the Moone is
the first daye of Maye, I seeke May in the
table, and against it I finde the number

of 8.

of 8. And because it is the first daie of the
moneth, I tell no further, with that 8. in
my minde, I seeke the Prime whiche is
7. and against it is 14. whiche I meddle
not withall, but there I beginne and tel
downwarde vntill I haue tolde 8. which
was in my mynde befoze, and there is **To knowe
the Prime.**
21. against which is writte Capricorne.
And therefore I knowe that on the first
daye of May the Moone is in Capricorn.
Likewyse if you wyll knowe in what
signe the Moone is the 20. daye of Au-
gust this present yeare, seeke August, &
against it you shall finde 18. where you
must beginne to tell downwarde to the
ende. And then from the toppe downe-
warde againe vntill you haue tolde 20.
and so you shall finde there 10. whiche
beare in minde. Then goe to 7. the gol-
den number, and beginning at 14. that
is against it, tell downwarde 10. where
you shall finde 23. against whiche you
shall finde Aquarius, and therefore bee
sure, that the twenty daye of August the
Moone is in Aquarius. But in the yeare
of oue

The hope

of our Lorde. 1565. wherein the golde
number is 8. worke likewise, and you
shall finde, that the Moone is in the last
ende of Gemini. And in the yeare of our
Lorde. 1566. The Prime being 9. you
shall finde by like operation the Moone
to be in the first part of Scorpio thesame
daye. So that this rule is perpetuall, &
certaine, so that you marke wel the gol-
den number of the yeare that you seke
for, and then worke accordingly as is a-
bove taught, for by the fourmer exam-
ples you may with little studie bee able
to seke out in what signe the Moone is,
or was, or shalbe, any daie of any
yeare present, past or to come, so
that you knowe what is the
Prime or golden nom-
ber of that yere that
you seke.

A Table to knowe in what Signe the
Moone is, for ever.

Monethes.	Dates	Time	The cli.	Good to Good to Good to	Signes.	leebloud purge.	solwe, &c.
Febr. Moneth.	1	3	Aries.	6			
Marche.	2		Aries.	6			
	3	14	Taurus				66
December.	4	6	Taurus				66
	5		Gemini.				
April.	6	17	Gemini.				
	7	9	Cancer.			66	
Maye.	8	1	Cancer.			66	
	9		Cancer.			66	
	10	12	Leo.				
	11	4	Leo.				
June.	12		Virgo.				66
	13	15	Virgo.				66
July.	14	7	Libra.	6			
	15		Libra.				
	16	18	Scorpio			66	
	17	10	Scorpio			66	
August.	18	2	Scorpio			66	
	19		Sagit.	6			
	20	13	Sagit.	6			
	21	8	Capri.				66
September.	22		Capri.				66
	23	16	Aquari ⁹	6			
Janu. Octob.	24	8	Aquari ⁹	6			
	25		Pisces.			66	
	26	19	Pisces.			66	
	27	11	Pisces.			66	

The hope

When to sow
plante. &c.

By this former table, after you haue
founde out in what signe the Moone is
in, you may knowe by the three rowes
that followe the signes, what tyme is
good to let bloud, to pouрге, and to sette
sowe oꝝ plâte, according as the titles on
their heades doe declare, so that if you
finde in what signe the Moone is, and do
finde this letter **B** against it, looke what
rowe it is in, soꝝ if it be vnder the title to
let bloud, that is a good day to let bloud
in: If vnder the title of pouerging, it is
good to purge, if vnder the last stile, it is
good to plante, pꝛouiding if you maye,
that the Moone be in the encrease, (that
is) as long as she is betwene the chasige
past, and the ful to come. And where
there be not written any let-
ters, those daies ar either
euill oꝝ but indiffe-
rent soꝝ that
purpose.

(.:.)



This figure of the golden nombre is necessaric for the table, wherein is taught to knowe in what signe the Moone is in. For by this figure you may knowe what is, hath been, & shall be golden number for ever. As for example, if you would know what was golden

den number the yeare of our Lord 1560.
 Then because you see that in the yere of
 our Lord. 1564. the Prime is 7. marke
 howe many yeares be betwene. 1560. &
 1564. and you shall finde 4. therfore be-
 cause it is for yeares past, beginne at 7.
 & tel 4. backwards towards y left hand, &
 there you shall finde 3. which was prime
 the yere 1560. And if you will looke for
 7. yeres before this present yere, you shall
 finde y prime was. 19. But if you would
 knowe for any yere to come, reckon from
 7. towards the right hande, & so shal you
 finde it, that as 7. is prime for the yere
 of our Lord 1564. so is 8. prime for 1565
 and 9. for 1566. & so for the perpetually.

You shall also finde in the beginning
 of this booke a Calender, wherein is de-
 clared, the rising and going downe of the
 sunne, and the length of the daie & night
 with the prime, and Dominicall, and
 saintes daies, very necessary for all
 kinde of men, and very plain
 and easie to vnderstande.

FINIS.

o.
of
ke
e
e,
7.
e
e
2
l
o
i